



# The London Conformist.

THE DISSIDENCE OF DISSENT AND THE PROTESTANTISM OF THE PROTESTANT RELIGION.

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CONTENTS.

<b>ECCLÉSIASTICAL AFFAIRS:</b>	
Mr. Gladstone on Ritualism .....	222
What Does it Mean? .....	222
Ecclesiastical Notes .....	222
M.P.'s on Ecclesiastical Questions .....	222
The Liberation Society .....	222
The Bishop of Lincoln Again .....	223
Electoral of an Irish Bishop .....	223
Church and State on the Continent .....	223
<b>RELIGIOUS AND DENOMINATIONAL NEWS:</b>	
London Missionary Society .....	225
Congregational Church .....	225
Women's Work in India and China .....	225
Correspondence: Disendowment .....	227
Church Finance and the Congregational Union Meetings .....	227
<b>Miscellaneous:</b>	
Gleanings .....	227

Ecclesiastical Affairs.

MR. GLADSTONE ON RITUALISM.

MR. GLADSTONE'S paper on "Ritualism and Ritual," contributed to the *Contemporary Review* of October, although, in our judgment, it will do little towards the settlement of the controversy between the British public and a certain section of the clergy of the Church of England, is one of which his Church friends may well be proud. If it had been written by a bishop, however some of its arguments or conclusions might have been resisted, public opinion would probably have affirmed that it did ample credit to the Episcopal Bench. Its style, however, is that of a highly cultivated layman. The freedom of its criticisms, the judicial impartiality of its observations, and the singularly persuasive earnestness of its tone, place it on a much higher level than anything we have seen of late from the ruling dignitaries of the Established Church. In one respect only can it be thought to resemble the public utterances of those whom the Queen has lifted into their ecclesiastical position. It leaves the real question in dispute untouched. It is a beautiful discourse—true for the most part in substance, graceful and eloquent in manner, fervid and spiritual in the end which it keeps in view—upon the abstract merits of a theme which draws its chief interest, at the present moment, from practical conditions which the writer has evidently determined to thrust aside from his consideration. It is only to a limited extent that it can apply to the existing state of things. It leaves almost out of view the legal relation of the clergy to the English people. One recognises in it occasional side glances towards a freer ecclesiastical system than the union of Church and State is believed to admit of. But, as a whole, it lends little or no assistance to the practical disposal of the question with which Parliament is expected to deal. Indeed, Mr. Gladstone himself says, though with questionable reticence, that "there could be no advantage, especially at the present time, in approaching ~~any~~ theme from this point of view."

We are to regard him, accordingly, as making an endeavour to carry the subject of Ritualism "out of the polemical field into the domain of thought." In strict harmony with his declaration last Session, that he was "no idolater of Church establishments," he tells us in this essay that "he has but little faith in coercion applied to matter of opinion and feeling, let its

titles be ever so clear." Ritual, he defines to be, "the clothing which, in some form, and to some degree, men naturally give to the performance of the public duties of religion—the use and adaptation of the outward to the expression of the inward." True, "it is required in this, as in other marriages, that there should be some harmony of disposition between the partners." But a lack of perceptive power in this regard Mr. Gladstone regards as a special defect of the British people. He does not consider that attention to Ritual is wrong in itself, though he views "with mistrust and jealousy all tendency, wherever shown, either to employ Ritual as a substitute for the religious life, or to treat Ritual as its producing cause." Nor does it bear an unvarying relation to doctrine, of which the most notable proof, he says, is to be found in the Lutheran communion. They who are attempting by means of Ritual to Romanise the Church and people of England—"a handful of the clergy," according to his description—are engaged in an utterly hopeless and visionary effort. "At no time, he says, since the bloody reign of Mary, has such a scheme been possible. But if it had been possible in the seventeenth and eighteenth centuries, it would still have become impossible in the nineteenth; when, as the right hon. gentleman says with an emphasis which should shield him from future suspicion, Rome has substituted for the proud boast of *semper eadem* a policy of violence and change in faith; when she has refurbished and paraded anew every rusty tool she was fondly thought to have disused; when no man can become her convert without renouncing his moral and mental freedom, and placing his civil loyalty and duty at the mercy of another; and when she has equally repudiated modern thought and ancient history." The rule laid down by Mr. Gladstone for determining the amount of Ritual which is justifiable is that, "No Ritual is too much, provided it is subsidiary to the inner work of worship; and all Ritual is too much, unless it ministers to that purpose." If we are not the better for it, we are the worse. "A general augmentation of Ritual such as we see on every side around us, if it be without any correspondent enhancement of devotion, means more light—but not more love."

We draw from the essay now under notice the inference that Mr. Gladstone is averse to any large change, but especially to any legal change, in the present practice of the Church of England. To us it seems that he would be pretty well contented to leave things as they are—always supposing that "things as they are" are in harmony with the habits, tastes, and convictions of the congregation for whose edification in religious life they are provided. If the people worshipping at this or that parish church dislike change, no change ought in that case to be attempted. Then, on the other hand, if a congregation has become accustomed to a surpliced choir, or choral services, or ornamental vestments, there is no good reason for interfering with it. Some very pertinent and conciliatory advice is given to the clergy in regard to these matters. Then follows an eloquent passage with which the essay concludes. Referring to the 14th chapter of the 1st Epistle to the Corinthians, and remarking that "it immediately follows" by that noble and wonderful effusion describing "Charity," with which no ethical eloquence of Greece or

Rome can suitably compare," he says the highest end in the Apostle's mind seems to be that "the Church may receive edifying." The best touchstone for divining what is wrong, and defining what is right, in the exterior apparel of Divine service, will be found in the holy desire and authoritative demand of the Apostle that "the Church may receive edifying," rather than in abstract imagery of perfection on the one hand, or narrow traditional prejudice on the other. In short, Mr. Gladstone in respect to the externals of Divine worship in the Church of England seems to plead for the freedom of Congregationalism, without, however, attempting to show how it is to be reconciled with the uniformity required in an ecclesiastical Establishment, and entirely ignoring its relation to doctrine—which is a very vital consideration. This is the fatal defect of an otherwise masterly treatise, which, therefore, affords no real solution of one of the pressing and perplexing problems of the day.

WHAT DOES IT MEAN?

In the Homeric battle-fields, when both contending hosts were at the last gasp of exhaustion, it was customary for the gods to appear upon the scene. But the effect usually produced was hardly as decisive as might have been expected from such portentous interference. There was a glitter of splendid armour, a clash of mighty weapons, a temporary rally of one side or the other; and that was all. For when Olympus had received the supernatural champion once more, the tide of conflict still ebbed and flowed capriciously between the city and the shore, until inevitable destiny slowly worked itself out, and Troy went up in flames. The descent of the late Prime Minister into the arena of Ritualistic conflict is heralded with something more than the acclam that appears to have greeted the advent of Olympic warriors on the scenes of his favourite studies; his arms are not less splendid; and his onset is in its way as grandly impassioned. But we do not in the least anticipate that the immediate results will be any more decisive than those achieved by the rage of Mars or the bolts of the far-darting Apollo. In truth, notwithstanding the exquisite literary charm which agreeably distinguishes the article on Ritualism from Mr. Gladstone's laborious lucubrations on the date of the Trojan war, our pleasure in reading is lost and swallowed up in an unsatisfied craving to know precisely what the author means and what he would be at. The high religious earnestness of the distinguished writer, his devoted attachment to the Anglican communion, and his faith in the future of the Church, whether as an Established or as a voluntary body, give to his opinions on such a subject an interest and a value which his political position alone could scarcely confer. Not Sacerdotialists alone, but Broad Churchmen, Low Churchmen, and Non-conformists who hate sacerdotalism, and to whom the Protestant character of English religion is dearer than any minor sectarian differences, have looked forward with the most eager interest to some such extra-Parliamentary utterance as this. It afforded an opportunity never given in the House of Commons for such an expression of personal judgment on crucial points as might have gone far to alleviate national anxieties. What does Mr. Gladstone think of the doctrines of auricular confession which of late years have made such alarming progress within the bosom of the Establishment? How nearly in his opinion may a

\* Though this article, like that which precedes it, deals with Mr. Gladstone's paper on Ritualism, and has the same general drift, it treats the subject from a somewhat different point of view.

priest approach the Romish doctrine of transubstantiation without disloyalty to the Anglican Church? What does he think of the undeniable connection between the growth of Ritualistic practice and the extension of Romanising dogma? To such questions not the religious people of England only, but the whole Christian world, would have been profoundly grateful to receive an answer. It is true, indeed—and we have always strenuously maintained the position—that a public man's personal religious opinions should always be sacred against impudent inquiry. But when a statesman takes a warm interest in religious controversy, and especially when he quits the strictly political arena to discourse in a popular magazine on points of ecclesiastical polity vitally interesting to the nation, and shrewdly suspected to affect profoundly his own policy for the future, it is not only not impudent but it is most natural and inevitable that we should expect distinct and decisive statements. The utter absence of such statements, and above all the misty generalities under which the true dangers of Ritualism are veiled, will, we are persuaded, cause deep and general disappointment.

Ritualism, Mr. Gladstone not unaptly defines as an "undue disposition to Ritual." But we are not sure how far this is consistent with his endeavour to found Ritual on the Apostolic precept, "Let all things be done decently and in order." For it is difficult to conceive how anyone can show an undue disposition to do things decently and in order. The exterior modes of Divine service, we are told, are thus laid down as a distinct and proper subject for the consideration of Christians. The phraseology is ambiguous, and the legitimacy of its connection with the Apostolic words depends altogether on the sense in which it is taken. The "exterior modes of Divine service" on which St. Paul gives instruction, concern only the order in which the various members of the church may take their turn in edifying the brethren, and any inference from such instructions to the architecture, music, genuflexions, or incense of Ritualism properly so-called, appears to us almost as unnatural as the preposterous conversion of St. Paul's cloak left at Troas into a precedent for the chasuble. But treating Ritual only as the adaptation of the outward for the expression of the inward, Mr. Gladstone goes on to find illustrations for its convenience or necessity in the big wigs and scarlet gowns of judges, in the red-coats of soldiers, as well as in the badges and bands of Foresters and benefit societies. He then proceeds to lament that the English nature has been hitherto exceedingly defective in the finer perceptions necessary for an harmonious adjustment between outward form and inward meaning. This he declares to have been specially manifested in the bald and bare ugliness of church services in the days of our grandfathers. He rejoices in the improvements which have been made since then. He thinks that choirs, and fine music, and stained-glass windows, and appropriate vestments, have not only indicated but promoted a revival of religious reverence. He acknowledges that the elaboration of ceremonial may be carried too far; but he does nothing to point out where the line ought to be drawn. It is true, indeed, that after his manner he suggests six questions which ought to be asked and answered whenever a new development of Ritual is proposed. But the tests are of so singularly elastic a character that it would be simply impossible to say what element in the Roman mass-book they would permanently exclude. When, still farther, we find the writer rejoicing that innovations which once caused anti-Papery riots are now thoroughly familiarised as mere matters of decency and order, our regret becomes all the keener that he has not seen fit to say more precisely wherein the danger of increasing Ritual consists, and how it is to be guarded against. The thing which the English people fear is not any amount of elegance or splendour which may be thought needful to solemnise the Christian assembly: it is the practice of acts, such as bowing to the altar, incensing of books and persons, elevation of the Host, and prostration before it—all of which imply superstitious notions as to the mode of the Divine presence in the Church, and are therefore intolerable to English common sense. If Mr. Gladstone had given his opinion distinctly on points like these, his paper would have possessed a value which we cannot now pretend to attribute to it. On the contrary, when he tells us that "nothing is of more equivocal tendency than high Ritual with a low appreciation of Christian doctrine," the line of argument in the context, together with the absence of any definition of doctrine, suggests a fear that on such points the writer is at issue with the great body of public opinion.

To tell us that he avoids such questions, because they are "for the present hopelessly mixed with polemical considerations," is only to offer a reason for not touching the subject at all.

Mr. Gladstone's suggestions on the advantages of congregational freedom are not unwelcome to us. But we question how far they are compatible with the amount of uniformity necessary to an Established Church. In truth, it is from this point of view alone that the paper suggests a hopeful forecast of the future. If, indeed, Ritualism should have the paradoxical effect of increasing the freedom of congregations, it will make them more and more impatient of the bondage inevitable to a system of State patronage. That Mr. Gladstone attaches a high value to spiritual life we do not for a moment doubt; and the expansive efforts of this life must sooner or later burst through the hard encasement of worldly state.

#### ECCLESIASTICAL NOTES.

The Irish Episcopalian Church has once more vindicated the Act of Disestablishment. The see of Kilmore became vacant about two months ago by the death of Dr. Carson, and, last week, the synod of the diocese met to elect Dr. Carson's successor. The Archbishop of Armagh presided and gave a very instructive address, at the close of which he spoke as follows:—

You are now assembled, my dear brethren, to choose a bishop in his place, and the best wish I could utter upon this solemn occasion is that you may find a man of equal piety, a man of equal diligence, a man of equal ability, a man of equal devotedness, whose heart may be equally filled with love towards God, and with charity towards all men. In the course of this election—for it is almost novel (there has been only one before it)—a great many difficulties may arise, and I was greatly gratified, in spite of his many occupations, in spite of the many claims upon his time and attention, to be able to obtain the services of Dr. Ball as my assessor.—(Hear, hear)—quite sure it will not only be a great relief to me, but very much for the benefit of this diocese. And now, my brethren, I have only to pray that God will send down upon you the guidance of His Holy Spirit, that the issue of this election may be that a wise and prudent bishop may be appointed over this important diocese, one who will know how to rule with wisdom and with moderation, one who will be attached to the Scriptural principles of our Church, and one of whom, when he departs from among you, another voice, speaking of his merits, may be able to say what we have said in sincerity and truth of your late bishop.

We think that most Churchmen will agree with us that such an address as this is somewhat better than the *congé d'éclre*; at any rate it was honest, and it was intended to elicit an honest and godly response. Such a response was given. After a ballot two names came up as the names of those whom the assembled clergy and laity deemed to be most fitting to exercise over them the office of a bishop. A division was taken between these gentlemen, and ultimately a second division, when Archdeacon Darley was declared to be unanimously elected. Now, there was no quarrelling here, although the event took place in Ireland. Everything was conducted decently and in order. And, there was no lying *congé d'éclre*. The man deemed by the clergy and laity to be the best fitted for the office of a bishop was elected. Possibly that same man—the fittest of all—would have stood no chance whatever under the *régime* of the Establishment.

We get into altogether another atmosphere from this when we come back to England, and read the most recent Episcopal pronunciation. This is a speech of the Bishop of Peterborough, in which the bishop speaks, possibly as bishops are accustomed to do, but in a manner which ordinary Englishmen will, we imagine, fail to understand. Dr. Magee tells us, for instance, that he intends to administer the recent Public Worship Act impartially, but at the same time he also tells us that "the fashion of attempting to make all the clergy of his diocese keep exactly the same time would be just as impossible as making 680 clocks tick at exactly the same moment and strike exactly the same time." But the bishop should know that this is exactly what his Act of Uniformity Church expects, and what the Public Worship Act is intended to secure. Of course it cannot be done, and will not be done. You can't get uniformity by law, but if any set of people are bound to get it, it is the bishops of the Established Church in England. In fact they exist for no other object. We therefore agree with a contemporary that—

The Bishop of Peterborough would have better performed his duty if he had simply told his clergy that he would do his best to execute the law of the land, which, so long as the Church has the advantages of State Establishment is the law of the Church. He believes "the Act will leave matters between the clergy and the laity much as they were left before." If that be so, then he must be aware there will be a failure of legislation, and a public disappointment of most unusual magnitude. No one should recollect more vividly than this distinguished member of Parlia-

ment that his plain duty is to enforce the law, and when he says that "he will, if necessary, be a party to the widening of the Church, in so far as that widening conscientiously led to Catholic faith" we cannot but think he is departing somewhat from the line of his duty, and losing sight of that impartiality which was so ostentatiously displayed in the earlier portion of his speech.

Indeed, how can a man be, what every Dissenter is, a Catholic Christian, and at the same time be an ecclesiastical officer of the Established Church of England?

It is melancholy to repeat, from time to time, that the State-endowed and State-patronised Episcopalian Church in this country is the most sectarian in its spirit and in its ordinances of all communities. It is so by the necessity of its constitution. We have, however, this week, a local illustration of this fact in a correspondence between the Rev. Goodeve Mabbs, of Holymoorside, Chesterfield, and the Rev. H. Courtenay Downman, Episcopalian incumbent of the same parish. It appears from this correspondence, that Mr. Mabbs is the president of the local committee of the Bible Society in that district, and that, as such, he had invited Mr. Downman to co-operate with the committee. Mr. Downman replied, "I feel that though most willing to co-operate with you in anything regarding the *social* welfare of our village, I am unable to do so in religious matters as we at present stand." To this Mr. Mabbs in an exceedingly able and good-spirited letter rejoined. He said to Mr. Downman, amongst other matters:—

I cannot say that my former experience in Bible work had prepared me to expect such an avowal as this with regard to it. As secretary to one of the largest and most important foreign auxiliaries of the Bible Society, it has been my privilege and pleasure to carry on this particular work in intimate association with the clergy of all denominations, from the bishop-president to the archdeacon, Government chaplains, clerical secretaries and missionaries of the Society for the Propagation of the Gospel in Foreign Parts, of the Society for Promoting Christian Knowledge, of the Church Missionary Society, of the Scotch Church, of the Free Church, and of the Wesleyan and Baptist denominations, as well as those of the Congregational body with which I am connected; all of whom, together with leading Government officials, were members of the general committee, and took an active interest in its proceedings. The hearty co-operation of Christian ministers of all denominations in the work of translating and circulating the Scriptures, was proved easy and pleasant in Madras, because all regarded the Word of God as the common basis of their various Christian creeds and church organisations. And if this was so in the large portion of the British Empire situated in India, our local Bible committee will naturally ask why there should not be similar co-operation in the same religious work in this small corner of the British province called Holymoorside.

Mr. Downman, however, still held off, taking refuge in the fact that his parish supported the Christian Knowledge Society. Mr. Mabbs rejoined, and in the rejoinder dealt with considerable effect with the relations of the ecclesiastical officers of the State to Nonconformist ministers, and with some incidents of the Establishment, capping his letter by a vigorous assault upon the State Church system. A discussion of this last question appears to have been the very thing that Mr. Downman wished to avoid, and he therefore declined to discuss it. This illustration was not needed to prove that the Episcopalian Church in this country is the narrowest of Churches, but we thank Mr. Mabbs for the ability with which he has illustrated it.

It is a sufficiently old remark that the recent Old Catholic Conference at Bonn gave an illustration of the same want of Catholicity. We find, it is true, three or four dignitaries of the English Church—Bishop Browne, Dean Howson, Canon Liddon, and Canon Conway—disposed to fraternise with the Catholic and the Greek Churches. But fraternise with the English Nonconformists? Not they. While they will agree with those who most differ from them, they cannot agree with those who do not differ. Pointed is the language of the *Guardian*:—

We hope, therefore, it is no unreasonable thing to expect that terms of amity may be discovered upon which the various parties and schools in the Church of England to which these distinguished persons belong may be willing to live and work side by side within her wide and common fold. Having shown not a little considerateness, tact, and moderation abroad, and reaped the reward in the gracious and friendly understanding arrived at last week, we can hardly doubt that these gentlemen will heartily help at home towards establishing peace, or at any rate a *modus vivendi*, amongst their fellow-Churchmen in England, who surely do not differ more from each other than do the Greeks from the Latins, or the Tridentine decrees from the Thirty-nine Articles.

Even here, however, English Nonconformists are excepted.

The leaven of recent events is still working, and one of the results is the increased alienation of Churchmen from Mr. Disraeli. This is exhibited in a letter to the *Church Times* of last week, in which the writer deals with the political prospect, upon which he says:—

What, then, is the proper policy for the High-Church

party in future elections? Surely it is to get Mr. Disraeli out of office on the first opportunity and put Mr. Gladstone in his place. It is quite evident from the events of last session, that during Mr. Disraeli's lifetime the Conservative party means Mr. Disraeli—at least on all ecclesiastical questions which affect High-Church men. It is equally clear that while Mr. Gladstone is at the head of affairs no legislation vitally touching the principles of the Church will have any chance of passing. Mr. Gladstone as Premier and Mr. Gladstone as leader of a disorganised Opposition, are two very different powers.

When Mr. Gladstone has passed away, I should say that the High-Church party ought to detach itself from all political alliances. It is potentially a very influential party in politics; but it is practically impotent because it has so constantly supported the Tories that they have persuaded themselves that they can heap any amount of contumely upon it, and yet be sure of its full voting power when the day of trial comes. At this moment the most insignificant sect in the kingdom wields more power in Parliament than the High-Church party, because the latter prefers its political to its Church principles when it must choose the alternative. Nothing but a rude experience will ever teach the great mass of the Tory party that it is unsafe to trample on the dearest principles of their High-Church supporters.

Adversity is said to teach wisdom: surely this is one of the old sayings that must have, what few of them have, some truth in it?

#### M.P.'S ON ECCLESIASTICAL QUESTIONS.

MR. LEATHAM, M.P.

On Friday evening Mr. E. A. Leatham, M.P., was present at the inaugural meeting of the Moldgreen Ward Liberal Club—one of sixteen clubs in Huddersfield. Mr. A. K. Kaye presided. Mr. Leatham, in moving a resolution relative to these institutions dwelt upon their value, and then went on to refer to the general position of the Liberal party. He said:—If in the course of the remarks I may make, I lay myself in any measure open to the imputation of washing dirty linen in public, I may plead in reply that the wash in this instance will be a very light one, and that I know of no method by which the Liberal party is to be restored to a position of ascendancy from which candour and plain speaking are excluded. (Laughter.) Not that I am going to travel over all the ground which I attempted to occupy last year. It was then still possible perhaps to have averted the misfortunes which have since occurred, and the prognostication of which exposed me at the time, as I thought, to a good deal of unnecessary censure. (Hear, hear.) Events have proved the reality of the peril, and how true it was to say that the Dutch clock was being taken to pieces. (Laughter and applause.) Let me congratulate you, before I go a step further, upon the fact that the Dutch clock is being put together again. (Laughter and applause.) Not, however, that I was one who ever despaired of that. (Hear, hear.) Even when Parliament met upon the defeat—I may say the rout and dispersion of the Liberal party—when the two great leaders of Liberalism betook themselves in despair, the one to the pursuit of literature and the other to the pursuit of salmon—(laughter and applause)—and when the Dutch clock was evidently lying in pieces at our feet, when some of the most important parts of its mechanism were evidently missing, and when the only parts which every one could see still in their places were the heavy weights—(laughter)—even then, in that dark day of despondency, there were some of us who contrived to preserve our self-composure. (Laughter.) And why? Because nothing had occurred which had not been plainly foreseen, and we also knew that some things were about to occur which had been anticipated. Not but that if, at the commencement of the session, some one had come to one of us and said, "Do you think it possible that the Liberal party can be put upon its legs again?" we should have replied with a doleful shake of the head. But at that time we had not fathomed the depth of the riches of Conservative impolicy. (Renewed laughter and cheers.) We had not made the discovery that the great Conservative party was led, one section of it by a statesman who does not know how to measure his phrases, and the other by a statesmen who does not know how to phrase his measures. (Laughter and cheers.) The Opposition presented so placid a front to the public that no one could conceive how rude were the forces which were struggling for the mastery inside, and it is not wonderful if nobody prognosticated that a session which opened under auspices so peaceful would terminate amid a general interchange of highly acidulated observations. (Applause.) I have observed that there has been a great effort lately in the Tory press to gloss over what occurred. And no wonder! For anything more damaging, or if it is to continue, anything more ruinous to the party it is barely possible to conceive; but the fact remains that the Conservatives are threatened with precisely the same disorganisation which ultimately proved fatal to the Liberals, and from precisely the same cause, too—a desperate disparity of sentiment with regard to the policy to be pursued with reference to the questions affecting the State Church. (Applause.) In fact, both parties are made up of rival and of analogous sections, the one chiefly intent upon place and power, and the other comparatively careless about the recognition of party principles in legislation, and regarding place and

power as worthless unless they are employed to maintain or to enforce the principles of the party. As the Radicals have been to the Whigs, so are the true Conservatives to politicians of the style of Mr. Disraeli; and the struggle which is at this moment being waged in the Tory camp is exactly the counterpart of that which is perpetually going on in our own. (Hear, hear.) But the point to which I want especially to draw your attention, is that if the Tories remain in power the true Tory will get the upper hand. The determination which goes with a devotion to principle is always in the end more than a match for the prudence of timid and time-serving politicians. (Hear, hear.) So it has been upon our own side. The party of action and principle has always in the end carried the day, and so it will be upon the other side of the House. Indeed, I venture to say that if from any cause Mr. Disraeli were to retire at this moment from active political life, the Tory party would find itself embarked in a career of retrogressive legislation to-morrow. (Hear, hear.) At present they cannot possibly do without him, and speaking in the centre of a great cricketing district, I would be understood and appreciated when I tell you the reason why. He is their professional bowler. (Laughter and cheers.) He has taken more wickets in his time than any man in England—(laughter)—and no one knows better than the Tory chiefs that if he were to begin to bowl for the other side he could take all their wickets in one over. (Laughter and applause.) Indispensable as he is, it is evident, although he does as much as he can to restrain the rampant Toryism of his followers, that on three occasions recently they have broken loose. (Hear, hear.) Once when Mr. Disraeli was on his back with gout, they tried hard to get up a naval scare. But what was the object of that? Simply that they might reconstruct the navy, and expend a whole ocean of public money; and they failed simply on account of the prompt and praiseworthy attitude of the press, which, almost for the first time in our history in dealing with those things, was found nearly unanimous upon the side of common sense. (Applause.) Well, then they set themselves to reduce to a valueless point the standard of education for pauper children, and in this they succeeded. Lastly came the Endowed Schools Bill, the object of which was to rob Dissenters of any privileges in relation to the endowed schools, which Mr. Forster was pleased to leave them by his reactionary bill of last year. (Hear, hear.) You know they failed in this, and failed signally, but no one exactly knew why, until, suddenly and savagely, Mr. Disraeli opened fire on his noble friend in the other House and exposed the quarrel in the Cabinet. I hope that no one will infer from these failures that the danger of Tory rule is over, and all that the Tories can do will be to carry out a Liberal policy at a safer pace. There never was a greater mistake. They are confronted by a lion in the path—as is every administration that can be formed—and that was by questions affecting the State Church. Do you think that with their promises and their principles they can go on as they have been doing, lopping off the privileges, undermining the pre-eminence, and preparing the public mind for a final disappearance of the State Church? Sir, they can do nothing of the kind, and the eager haste with which they flung themselves last session pell-mell into the vortex of ecclesiastical legislation proves this—it shows that in the opinion of the party it is the Church which is in danger, it is the Church which at all costs and all hazards was to be defended. With this object you will have measure upon measure. You have had three already. You have had the Scotch Patronage Bill, the Public Worship Regulation Bill and the Endowed Schools Bill. Next year we are to deal with doctrine—(a laugh)—and those of you who have the privilege of belonging to the State Church will then learn from the lips of a Parliament swarming with Nonconformists and Roman Catholics, what it is that you believe. (Laughter and applause.) The Tory party is thoroughly alive to the position of the State Church, and it would be a strange thing if they were not. As they look around them they cannot but see that the enemy is closing in on every side, that he is pushing his pioneers up every valley, and that his watch-fires are blazing on every hill. When the Frenchman took his stand on one of the towers of Notre Dame, and looked round by night on the great circle of hills which engirdle Paris all flaming with German camp-fires, he saw not a sight more comfortless than that which meets the view of the State Churchman when he climbs the highest steeple and sweeps the horizon of his Church. And who is this State Churchman, who is the very bone and marrow of the Tory party, who is the man who all over the country is responsible for Tory elections, who holds the keys of life and death for Tory candidates? Will any man tell me that he is not in a position to dictate the policy of the party, and insist on everything which shall tend to keep the enemy at a distance, and if possible to force him back step by step from the commanding position he has won? And what does that mean? It means the pitiless undoing of the legislation which has made this country great. Do you think a man like Lord Sandon, a man remarkable for his courtesy, would have made the flaming speech he did if he had not known that his measure was intended to be a measure of reprisals and reconquests, and that he was leading a vindictive crusade against the new-born liberties of Dissent? The Tory party has chosen its battle-ground, and in one sense it has chosen it

wisely, for it will enable it to array against us some of the most gigantic forces in the country. By these forces it is striving to crush the Liberal party in the constituencies, and so not only to perpetuate the peculiar institution to which it is attached, but at the same time prolong and tighten its own grasp upon the Government of the country. For my own part, I am not sorry to see the cause of the Tory party identified with the cause of the State Church. The alliance is only natural; the Tories have always stood by privilege, and there is no privilege more ancient or perhaps more odious than that of the State Church. ("Hear, hear," and cheers.) I desire to see this alliance cemented to the utmost, in order that it may be plain to the meanest comprehension that the State Church and the Tory party must stand or fall together, for the closer that alliance, the more thoroughly it is understood throughout the country that to stand by the State Church is to stand by the Tory party, and to stand by the Tory party is to stand by the State Church, the more safe, the more uncompromising will be the policy of the other great party to which must presently be committed, in all their untold splendour, the fame and fate of England. (Cheers.) In fact, the first real rally of the party has been around one of those questions which form together the State-Church group. It is very reassuring to find every section of the party combining with natural enthusiasm to resist, and, as it turned out, for the time to thwart, the first great question in the new Tory "departure." This was what I said a moment ago, when I said that the party was on its legs again, for the fruits of the united action have been a heartier feeling and a warmer loyalty to our chiefs than it has been my good fortune to witness for many a long day. I am aware that an attempt was made by those who never have been and never can be Liberals to sow dissension between the party and the great statesman who so long as he lives must always lead the Liberal army—(cheers)—and in the end always lead it to triumph. There are more than thirty millions of people in this country, but so far as we know only one Gladstone. (Cheers.) The odds are therefore against any one, however courageous, who may desire to wrest the palm of leadership from incomparably the strongest hand which has grasped it within the memory of living man, and I think no tears were shed when a certain smart apprentice in the attempt to do so had to feel the full weight of the master's arm. (Cheers.) If I had ever had any doubt who was the man to whom the whole of the Liberal party must look in the great conflict with Churchism and Toryism which is coming, that doubt was solved by the speech which so moved the ire of the late Solicitor-General. For Mr. Gladstone's magnificent defence of liberty of opinion and freedom of worship there was not a Churchman who ought not to feel grateful to him, and there is no sound Liberal who must not have rejoiced at the brilliant enunciation of principles which, although fatal to the pretensions of the State Church, such as she has become, has been the very fountain and source of English Liberalism in all ages. There is nothing, and there can be nothing, so abhorrent to those principles as your Acts of Uniformity. By embarking upon a series of such Acts, in my humble opinion, the Church has thrown away her last chance of life; she has cut herself off for ever from the sympathy of those who, though they are not blind to her vices and errors, have been willing to forget them on the plea that she was so widely comprehensive; and she has placed the one great man who, although he is no idolator of establishments, has stood, perhaps, more than any other against disestablishment, in this position, that he must break with her in the narrow stereotype which she insists that Parliament must stamp upon her, or break with those principles of right and freedom which it is no idolatry in any man to revere. (Cheers.) What course a mind so clear, so logical, so bold, so progressive, but at the same time so full of reverence for sacred things, and so resentful of any attempt to lay unhallowed hands on the ark, must ultimately take in the presence of this new and startling phase of Parliamentary industry, cannot, I think, be doubtful. No one knows better than Mr. Gladstone that Parliament, now that it has once got its teeth into the Church will—to use a homely metaphor—make them meet. (Cheers.) Last year it was said that he regarded disestablishment as so remote, that he classed it amongst the labours of a future generation. I should like to ask him if he thinks so now. (Cheers.)

The customary vote of thanks concluded the proceedings.

MR. NOEL, M.P.

On Wednesday Mr. Noel, M.P. for the Dumfries District of Burghs, addressed his constituents at Annan, and in the course of his speech he said:—Then they were told that this was to be a very ecclesiastical session—that there were bills to be brought in to decide what were the doctrines of the Church of England. Now, perhaps it might be thought that, as a Scotch member, he should take no part in such; but as an Englishman, and a member of the Established Church, he felt a deep interest in these things, and he thought the House of Commons was a body utterly unfit to deal with such questions. It consisted of men of every persuasion and every view—of men of every Church and of no Church. Such a body of men was, it seemed to him, utterly unfit to legislate in any direction as to what the Church should or should not believe. Originally the Church of England was really the Church of the people, and Parliament

might, in the time of Queen Elizabeth, have fairly considered Church matters, because the Church and State were one. But that day had gone by, and however much they might deplore this or wish it back, this could not be. The Church and State were not one—the Church was one body, and the State was a very much larger body, and, as he thought, a very unfit body to manage the Church's affairs. If, therefore, they were to have an ecclesiastical session, they would have a very exciting one. Mr. Disraeli had warned the House that it was necessary, because he foresaw—and he was a very wise and very far-seeing man, and he might be right—he foresaw a great conflict coming on between Churches and no Churches—between Ultramontanes and Protestants. In short, he saw a time before us when there would be extraordinary strife in matters of religion. Well, this might be so, but all that he could say was, that the further these matters were removed from the House of Commons, and the more they were delegated to Church Assemblies, the better it would be for the State, and the happier it would be for people. (Applause.)

## THE LIBERATION SOCIETY.

THE EXECUTIVE COMMITTEE last week resumed its sittings, after the usual summer recess. The secretary reported the particulars of the meetings he has recently attended in Scotland, and of his interviews with the leading Free Churchmen, United Presbyterians, and others. It was agreed that arrangements should be made for a series of meetings and lectures, at the end of November or the beginning of December; by which time it is expected that the Established Church of Scotland will have framed the regulations required for the working of the Patronage Act, and a re-discussion of the whole question may, as a consequence, be expected. The Rev. Edwin Heath, the newly-appointed agent for Scotland, will enter upon his duties next week. The committee are proceeding with the arrangements for the Conference to be held at Manchester on the first Wednesday in November, which will be followed by a great public meeting in the Free Trade Hall. Other conferences are to follow—one at Newcastle-on-Tyne or Sunderland, and two others at Bristol and Plymouth, being already determined on.

THE LATE REV. H. W. PARKINSON.—The following resolution has been passed by the society's committee in regard to the death of this lamented gentleman:—"The committee, on resuming its sittings, has received with great pain information of the decease of the Rev. H. W. Parkinson, of Rochdale—for many years a member of the society's council, and recently elected a member of its executive committee. It deeply regrets the loss of a colleague who combined with unwavering attachment to the society's principles, unusual skill and unfailing readiness in their advocacy, and who, at the time of his death was engaged in serving by his pen a cause which he had greatly furthered by his platform services. The committee desires that an expression of warm sympathy with them in the affliction which has befallen them may be conveyed to Mrs. Parkinson and her family."

CHOPPINGTON, NEAR MORPETH.—Mr. Gordon, lecturer on behalf of the Liberation Society, lectured in the New Institute here, on Monday evening last, Mr. R. Elliot in the chair. Wild, wet night, but capital meeting the large number of miners present manifesting their appreciation of the lecturer's statements in no unmistakeable way.

HUTTON-LE-HOLE, NEAR DURHAM.—Mr. Gordon lectured in the Miners' Union Hall here, next evening, Mr. Armstrong presiding. Again a full house and great interest, being the first public meeting of the kind. The Rev. Mr. Garraway also referred to a recent stay in America, and Mr. Tomkins, of Newcastle, also. Hearty votes and another organisation started.

BESSIDE, NEAR BLYTH.—Next evening, Mr. Gordon lectured in the spacious Primitive Methodist Chapel here, Mr. Robson presiding. Another first public meeting—Mr. Tomkins having previously visited several of these places in a preliminary way—and a large attendance, with great interest in the subject, and some pleasant friendly questionings, more especially on Church property proposals. Hearty votes. More organisation effected. Demand for more meetings.

WEST CRAMLINGTON, NEAR NEWCASTLE.—On the following (Thursday) evening, Mr. Gordon lectured in the Primitive Methodist Chapel in this place, Mr. D. Abasom presiding. The experience of the preceding evening was very largely repeated, and the friends appeared to be much interested in the work. All these places are important centres of large mining populations, and were addressed by the lecturer on different aspects of the disestablishment question.

CARLISLE.—Here, on Friday evening, though the rain poured down, Mr. Gordon had a crowded and enthusiastic audience to hear his reply to Mr. Lyon's lecture on the previous Tuesday. The Rev. Mr. Bailey presided, and a large number of Church people were present. For an hour and a half, upon the basis of the report that morning in the local Conservative journal, Mr. Gordon reviewed Mr. Lyon's statements, to the hearty appreciation of his friends in the audience, who cheered and cheered again. The Rev. Canon Dixon, prize essayist, replied at some length on some parts of the reply, but was soon answered by the lecturer, and there was a warm contest of Church defenders. Ultimately, one succeeded in affirming his representative position,

and then challenging the lecturer, by authority of the Rev. Dr. Potter, to a debate with that gentleman. The meeting throughout was well sustained, and broke up at a late hour, very good-humouredly, with the usual hurried votes.

This week Mr. Gordon is in the West Riding.

## MR. GLADSTONE ON RITUALISM.

In the forthcoming number of the *Contemporary Review* (of which we have been favoured with an early copy) will be found an interesting article by the Right Hon. W. E. Gladstone, entitled, "Ritualism and Ritual." The essay deals with the subject almost exhaustively, and contains many novel and important suggestions. Mr. Gladstone begins by endeavouring to search for the exact meaning of the term "Ritualism." He points out that Ritual itself is founded on the Apostolic precept, "Let all things be done decently and in order." But, he remarks :

The word Ritualism passes in the public mind for something more specific in terms, and also for something more variable, if not more vague, in character. In a more specific form it signifies such a kind and such a manner of undue disposition to Ritual as indicate a design to alter at least the ceremonial of religion established in and by this nation, for the purpose of assimilating it to the Roman or Popish ceremonial; and, further, of introducing the Roman or Papal religion into this country, under the insidious form, and silent but steady suasion, of its ceremonial. All this is intelligible enough; and, if we start with such a conception of Ritualism, we, as a people, ought to know what we think, say, and do about it.

According to another definition, "Ritualism is to each man that which, in matter of Ritual, each man dislikes and holds to be in excess." Carrying the subject, however, "out of the polemical field into the domain of thought," Mr. Gladstone addresses himself to the question, "What is the true measure and meaning of Ritual, in order thus to arrive at a clear conception of that vice in its use which is designated by the name of Ritualism?" He premises his investigations by observing :

Ritual, then, is the clothing which, in some form, and in some degree, necessarily and inevitably give to the performance of the public duties of religion. Beyond the religious sphere the phrase is never carried; but the thing appears, and cannot but appear, under other names. In all the more solemn and stated public acts of man, we find employed that investiture of the acts themselves with an appropriate exterior, which is the essential idea of Ritual. The subject matter is different, but the principle is the same—it is the use and adaptation of the outward for the expression of the inward. Applied to the circle of civilised life, this principle, which gives us Ritual in religion, gives us the ceremonial of courts, the costume of judges, the uniform of regiments, all the language of heraldry and symbol, all the hierarchy of rank and title; and which, descending through all classes, presents itself in the badges and the bands of Foresters and benefit societies.

Mr. Gladstone, however, complains that England is far behind other nations in its application of art to the outward expressions of which he speaks, and in which "lies the great mass and substance of the *Kunst-leben*—the art-life of a people." "It was," he says, "the gallant endeavour to give beauty as a matter of course, and in full harmony with purpose, to all that he manufactured and sold, which has made the name of Wedgwood now, and I trust for ever, famous"; but "most objects, among those which we produce, we calmly and without a sigh surrender to Ugliness, as if we were coolly passing our children through the fire to Moloch." It is, in fact, in regard to the perception and observance of the law of beauty in outward things that Mr. Gladstone considers "the British people ought probably to be placed last among the civilised nations of Europe." On this topic the writer dwells at some length :

Consider the unrivalled ugliness of our towns in general, or put Englishmen to march in a procession, and see how, instead of feeling instinctively the music and sympathy of motion, they will loll, and stroll, and straggle. It never occurs to them that there is beauty or solemnity in ordered movement, and that the instruction required is only that simple instruction which, without speech, Nature should herself supply to her pupils.

"Quid fecerint, ipsi nullo dicidere magistro."

Take again—sad as it is to strike for once at the softer portion of the species—the dress of Englishwomen, which, apart from rank and special gift or training or opportunity, is reputed to be the worst in the European world, and the most wanting alike in character and adaptation. Take the degraded state, in point of beauty, at which all the arts of design, and all industrial production, had arrived among us some fifty years ago, in the iron age of George IV., and before the reaction which has redeemed many of them from disgrace, and raised some to real excellence. However, "our repentance is almost worse than our transgressions." When we began to imbibe the conception that, after all, there is no reason why attempts should not be made to associate beauty with usefulness, the manner of our attempts is too frequently open to the severest criticism. The so-called beauty is administered in portentous doses of ornamentation sometimes running to actual deformity. Quantity is the measure, not quality, nor proportion. Who shall now compete with the awakened Englishwoman for the house of hair built upon her head, or for the measureless extension of her dragging train? Who shall be the rival of some English architects plastering their work with an infinity of pretentious detail in order to screen from attention inharmonious dimension and poverty of lines?

These and similar remarks lead the author back to the question, "What is Ritualism?" and to this he replies :

It is unwise, undisciplined reaction from poverty, from coldness, from barrenness, from nakedness; it is

overlaying Purpose with adventitious and obstructive encumbrance; it is departure from measure and from harmony in the annexation of appearance to substance, of the outward to the inward; it is the caricature of the beautiful; it is the conversion of helps into hindrances; it is the attempt substitution of the secondary for the primary aim, and the real failure and paralysis of both. A great deal of our architecture, a great share of our industrial production, has been, or is, it may be feared, very Ritualistic indeed.

Mr. Gladstone elsewhere shows that love of Ritualistic display is not confined to members of the Church :

It has been, when all things are considered, quite as remarkable among Nonconformists and Presbyterians; not because they have as much of it, but because they formerly had none, and because their system appeared to have been devised and adjusted in order to prevent its introduction, and to fix upon it even in *limine* the aspects of a flagrant departure from first principles. True, the distance between these Presbyterian and Nonconforming services, and those of the Church of England, in point of Ritual, remains as great, or perhaps greater than before; but that is because one and the same forward movement has taken possession of both, only the speeds may have been different. In truth, there is a kind of Ritual race; all have set their faces the same way, and none like to have their relative backwardness enhanced, while the absolute standing-point is continually moved forward.

In connection with this point he refers to a familiar topic, observing :

It is the matter of clerical costume, on which I will not scruple to say that, in my judgment, the party of costume is right. A costume for the clergy is as much connected with discipline and self-respect as a uniform for the army, and is no small guarantee for conduct. The disuse of clerical costume was a recent innovation; but thirty-five or forty years ago the abuse had become almost universal. It was consummated by the change in lay fashions—a very singular one—to a nearly exclusive use of black. The reaction began in the cut of the waistcoat; which was carried by the innovators, without dividing, up to the cravat. This was deemed so distinctly Popish that it acquired the nickname of "The Mark of the Beast"; and it is a fact that, among the tailors of the West-end of London, this shape of waistcoat was familiarly known as "the M.B. waistcoat." Any one who will now take the pains to notice the dress of the regular Presbyterian or Dissenting minister will, I think, find that in a great majority of instances he too, when in his best, wears like the clergyman the M.B. waistcoat.

While considering the question of the relation of Ritual to doctrine, Mr. Gladstone touches upon the Romanising tendencies of Ritualism. As to "the question whether a handful of the clergy are or not engaged in an utterly hopeless and visionary effort to Romanise the Church and people of England," he remarks :

At no time since the bloody reign of Mary has such a scheme been possible. But if it had been possible in the seventeenth or eighteenth centuries, it would still have become impossible in the nineteenth; when Rome has substituted for the proud boast of *semper eadem* a policy of violence and change in faith; when she has refurbished and paraded anew every rusty tool she was fondly thought to have disused; when no one can become her convert without renouncing his moral and mental freedom, and placing his civil loyalty and duty at the mercy of another; and when she has equally repudiated modern thought and ancient history. I cannot persuade myself to feel alarm as to the final issue of her crusade in England, and this although I do not undervalue her great powers of mischief.

In several following passages Mr. Gladstone endeavours to discover what should be the limits of Ritual. He says he thinks

It is difficult to fix a maximum of Ritual for all times and persons, and to predicate that all beyond the line must be harmful; but it is impossible to fix a minimum, and say up to that point, we are safe. No Ritual is too much, provided it is subsidiary to the inner work of worship; and all ritual is too much unless it ministers to that purpose. . . . Ritual, because it is full of uses, is also full of dangers. Though men may increase responsibility by augmenting it, they do not escape from danger by its diminution: nothing can make Ritual safe except the strict observance of its purpose, namely, that it shall supply wings to the human soul in its callow efforts at upward flight. And, such being the meaning of true Ritual, the just measure of it is to be found in the degree in which it furnishes that assistance to the individual Christian.

Pointing out that there was a period when the public worship of God had been confessedly reduced to a state of great external debasement, and that in this state of things a reformation was necessary, Mr. Gladstone observes that when the further questions were reached of what kind the change ought to be, the tests would be such as the following :

1. Is it legally binding? an inquiry, in which the element of desuetude can hardly be excluded from the view of a clergyman or of his flock.
2. Is it in its own nature favourable to devout and intelligent adoration of God in the sanctuary?
3. Will it increase, or will it limit, the active participation of the flock in the service?
4. Is it conformable to the spirit of the Prayer-book?
5. Is it agreeable to the desires of this particular congregation?
6. Is it adapted to their religious and their mental condition; and likely to bring them nearer to God in the act of worship, or to keep them further from Him; to collect or disperse their thoughts, to warm or freeze their affections?

It seems to Mr. Gladstone "that as a general rule an answer to all these questions should be ready before a change in ritual is adopted; and that, where law interposes no impediment, still, if any of them has to be answered in the negative, such changes can hardly be allowable." The article concludes with the following sentences :

In the 14th chapter of St. Paul's First Epistle to the Corinthians may be found, what I would call the code

of the New Testament upon ritual. The rules laid down by the Apostle to determine the comparative value of the gifts then so common in the Church will be found to contain the principles applicable to the regulation of Divine service; and it is touching to observe that they are immediately subjoined to that noble and wonderful effusion describing "Charity," with which no ethical eloquence of Greece or Rome can suitably compare. The highest end, in the Apostle's mind, seems to be (v. 5) "that the Church may receive edifying." At present there is a disposition to treat a handful of men as scapegoats; and my fear is not only that they may suffer injustice, but lest far wider evils than any within their power to cause or cure, should creep onwards unobserved. As rank bigotry, and what is far worse, base egotistic selfishness, may find their account, at moments like this, in swelling the cry of Protestantism, so much of no less rank worldliness may lurk in the fashionable tendency not only to excessive but even to moderate ritual. The best touchstone for dividing what is wrong and defining what is right in the exterior apparel of Divine service, will be found in the holy desire and authoritative demand of the Apostle, "that the Church may receive edifying," rather than in abstract imagery of perfection on the one hand, or narrow traditional prejudice on the other.

The *Times* observes that whether the reader will learn much in the end or not from Mr. Gladstone's discussion, he may, at all events, learn a good deal by the way. In addition to the pleasure he will receive from the splendid eloquence of some parts of his paper, he may gain the more solid benefit of being shown how to deal with a disagreeable and compromising subject, and how to say a great deal about it in a very persuasive manner, and yet never precisely to hit the real point at all. It is seldom time wasted which is spent in a study of Mr. Gladstone's forensic resources. But (the *Times* says) desirable as it is that Englishmen should grow more thorough in their religion, they love above all things balance and measure and moderation; and, instead of being rendered more fervid by artistic aids, are rather chilled and shamed by any such outward ostentation. If Mr. Gladstone wants to convert us from this view, he will find that he has a stiff-necked race to deal with, and that the charmer may charm very wisely, and may yet not be listened to at all. We shall also in this matter of Ritualism find our own explanation for a fact which Mr. Gladstone has stated indeed, but has stated without comment, and has expressly excluded from his discussion. What is termed "high Ritual" is found in company with "high doctrine," and we all think they have some real and intimate connection. Mr. Gladstone gives us full three-quarters of a page to prove that this connection is not necessary. He then adds just three lines to admit that it is at least common; and there the matter is left. Now this is really the very centre-point of the whole question. We do not intend to submit to sacerdotalism, under whatever garb it may present itself. We know what sacerdotalism is, and if Ritualism is intended to be a cloak for it, or to lead up to it, we shall not be induced to favour Ritualism on the strength of its artistic merits. Mr. Gladstone has said so much so well that we are the more sorry he has chosen to avoid the chief point on which we should most care to listen to him, and on which, if he wishes to convince his countrymen, his principal attention will yet have to be bestowed.

The *Daily News* observes that Mr. Gladstone has chosen throughout the greater part of his article to regard Ritualism apart from its use to symbolise doctrines alien to those of the Church of England. But a mere aesthetic discussion, instructive as it could not fail to be in Mr. Gladstone's hands, is not what the public most cares about just now. It was not the investiture of the services of the Church with a new beauty, but the attempt to inform them with a new spirit, that led to the dissatisfaction which at last produced the Public Worship Bill.

The *Daily Telegraph* holds that if all the congregations were composed of Mr. Gladstones there would be no fear that the externals of religion would be thought either the substitute or the essence of worship, nor would the English person ever creep into the place and pretensions of the Catholic priest. But we are a plain people, as our ex-Premier says, and we must have plain laws. When we are quite safe from the "excesses" of ritual, this essay on its "uses" will be an excellent guide for congregations; as matters stand, it will fill the honest reader with admiration for the sincerity of its writer's views, while it will make him as glad as Mr. Disraeli that we have sound old rubrics and solid statutes to fall back upon when, in the elastic name of religious aesthetics, well-meaning men want to Romanise the Church of England.

The *Morning Post* remarks that the paper will be valued for at least one striking passage. When we remember that one of Mr. Gladstone's most eminent and esteemed colleagues has recently joined the Roman Catholic Church, it will be especially satisfactory to the country to find the late Premier speaking in decisive tones of the impossibility of Romanising the English Church. The rest of the paper has but a secondary interest; for in a review of *Hamlet* the critic fails to notice the Prince of Denmark.

The *Standard* cannot see that the cause of the Ritualists is in any way advantaged by Mr. Gladstone's literary effort. In fact, we have no right to assume that it has been penned with any such intention. On the contrary, Mr. Gladstone seems to recognise the existence of the evils against which the Public Worship Act is directed, but he shrinks from suggesting the means of extirpating them. His article is a plea for licence, guarded by the adminis-

sion that he knows how it might be abused, and stultified by his refusal to suggest any means of correcting such abuse. The Public Worship Act is intended to do what Mr. Gladstone declines to do. It satisfies the necessity which he himself admits, but shrinks from meeting.

The *Hour* asserts that in this article Mr. Gladstone repudiates discipline entirely, and does but throw a glamour, half sentimental, half theological, over a course which can only have one end—the overthrow of the Protestant Established Church, and the practical establishment of the high Ritual of Rome.

The *Morning Advertiser* confesses that it has been greatly surprised and gratified by the essay. It contains a strong and eloquent denunciation of Popery, not the less strong and eloquent because couched in such temperate language. The peculiarity of Mr. Gladstone's mind is apparent throughout. But though he is eccentric, subtle, and refines too much, still he is a Protestant. He condemns Popery, and does not fear it.

The *Echo* says:—"Ritualism in this country—and, of course, Mr. Gladstone admits, to a certain extent, the fact to be so—has a very intimate connection with certain doctrines. The number of those who prize Ritual for its own sake is probably insignificant. The aberrations which the Public Worship Act is intended to correct, are chiefly the freaks of men who furiously desire to destroy the idea that the English Church is a Protestant community controlled by the State, who would undo the work of the Reformation, who would set up old dethroned dogmas with respect to the Sacraments, and who would teach once more in England ideas with respect to the power of the priesthood which are detested by the nation. Mr. Gladstone discerns in the Ritualistic movement the stammering utterance of a truth; but the popular instincts condemn it as proselytism, mutiny, and treachery on the part of its authors to the cause to which they have sworn obedience. Which opinion is true? In this remarkable article no expressions favourable to the pretensions of Rome will be found. The whole savour and atmosphere of the argument indicate that Mr. Gladstone has been lately more in contact with her enemies rather than her friends. Indeed, we are confident that the more the article is studied the more hopefulness there will be that Mr. Gladstone will not countenance the worst aberrations or future developments of Ritualists. If events should convince him—and Dr. Littledale, Mr. Shipley, and others will give him every opportunity—that Ritualism is the symbol of certain doctrines, and that there is more peril than he now imagines in 'the visionary effort to Romanise the Church and people of England,' we shall rely on his voice being raised against practices which he now regards as doctrinally innocuous, but which he condemns as bad art."

#### THE BISHOP OF LINCOLN AGAIN.

The conference of the diocese of Lincoln was opened on Friday, by Bishop Wordsworth, who, in his opening address, said the recent secessions to Rome were lamentable, but he believed Erastianism and ultra-Protestantism caused these conversions as well as ultra-Ritualism. He suggested that the clergy ought to wear distinctive vestments when celebrating the sacraments. He also justified his conduct in the recent controversy with a Wesleyan minister. It was the duty of a bishop of the Church to support the clergy of the diocese whenever they were endeavouring to do their duty conscientiously and firmly, and although, no doubt, by deserting his clergy a bishop might gain the popularity of the world, he would be despised in his own conscience as a traitor to God. He had simply sought to perform his duty to a reverend brother and the Church. The question was altogether a difficult one to deal with.

It was not a question what a Wesleyan preacher might be called by his co-religionists, or whether a preacher of that denomination might be designated by the title "Reverend" by his friends, but whether he was to be recognised as such by the Church of England herself in her own churchyards. A clergyman was the guardian of the churchyard of the Church, and he had to exercise the trust according to the doctrines of the Holy Scriptures and the Church in her Liturgy and canons. His lordship proceeded to point out that John Wesley had forbidden his followers to use the prefix "Rev." to their names, so that they might not be confounded with the ordained clergy of the Church of England, and he asked whether a person who came into a parish and set up a place of worship in hostility to the Church, was to be recognised in the Church and in her churchyards as a "Reverend" because he divided her people and sowed the seeds of strife and division among them. He pointed out what the Scriptures and the Articles of the Church called schism, and wished to know, in the face of these things, what his lay brethren would have said had he deserted a clergyman under the circumstances. Had he acted otherwise than he had done, he would not have merited the confidence of any of the faithful laymen in the diocese. He hoped the time was not far distant when they might, without surrender of principle, but by speaking the truth in love, by maintaining principles firmly, calmly, and temperately, have friendly intercommunion with their Protestant brethren.

Among the questions discussed at the conference was the Public Worship Bill. Canon Clements defended the measure. Canon Perry condemned the action of those who had forced it on the Church,

but said he hardly expected evil results from its operation. Other clergymen denounced the measure. A resolution was proposed which, after several modifications, stood as follows:—"That this conference fears that serious dangers to the Established Church may arise from the threatened legislation during the next session, in case it is proposed to extend the procedure to matters of doctrine." Canon Brooke moved the previous question, which was carried by fifty-four against forty-three clergy, and forty-three against seven laity. The resolution was consequently lost.

#### ELECTION OF AN IRISH BISHOP.

The election of a Bishop for the United Dioceses of Kilmore, Elphin, and Ardagh was held on Thursday at Cavan. About a dozen persons were proposed, but on the first poll the highest three were Archdeacon Darley, Canon Daunt, and the Rev. Mr. Shone. Subsequently, Archdeacon Darley received 129 lay and 87 clerical votes, and Canon Daunt 69 lay and 29 clerical votes. Ultimately the requisite two-thirds of both orders voted for Archdeacon Darley, and he was accordingly elected. The archdeacon is distinguished for his efforts to reunite the Primitive Methodists in Ireland with the Episcopal Church; Canon Daunt is celebrated as the principal preacher of the largest congregation in Dublin; and both are decided Evangelicals.

The *Times* remarks that it will not be without emotion that the Church people of this country hear of the election of a bishop in Ireland. Of course it was to be, for it was involved in disestablishment. There was no help for it. But it is impossible not to look at home and forecast contingencies. We are like a household which knows that next door all the old and customary domestic relations have been reversed or set aside, and that, from the incapacity of masters, or elders, numbers carry the day. It has sometimes occurred, disastrous as it may be. When will it be our turn, and how will order come out of disorder? The difficulties of the experiment as tried in Ireland are small indeed compared with those that await it in this country. In Ireland the denomination is often a small one, and even a select one. Here are High, Low, and Broad; and all the Dissenters, every one of whom would have something to say to a fresh settlement of the Church's property, constitution, and doctrinal securities. For those that desire peace in their time it is a spectacle not to be thought of without dismay. But as changes have come to pass which only a few years ago were revolutionary menaces, so we cannot dismiss the possibility of England following the Irish suit. That the Anglican Church would gain by this change we do not think at all likely.

#### CHURCH AND STATE ON THE CONTINENT.

The Prussian Minister of the Interior has directed the local authorities to arrange for a sufficient escort of gendarmes, whenever the arrest or removal of a Roman Catholic priest is likely to provoke a disturbance. If disorderly persons refuse to disperse after being thrice enjoined to do so, the gendarmes are entitled to use their swords, and, if necessary, to summon the nearest garrison to their assistance.

The Abbé Gross, of Mulhausen, has been sentenced to two months' imprisonment for exciting religious animosities. He gave religious instruction in a convent school to girls ten or twelve years of age, and represented Luther and Calvin as monsters who came to a terrible end. All the witnesses against him were Roman Catholics.

A telegram from Posen says the Catholic priest Kubeczack, of Xions, who was excommunicated by the vicar of the diocese of Posen, Herr Rzezniewski, has addressed a memorial to the Cathedral Chapter protesting against the measure, and declaring it null and void on the ground that excommunication can only be pronounced by the Pope or a bishop. Herr Kubeczack announces at the same time that he intends taking legal proceedings against Herr Rzezniewski. A declaration of the Catholics of the Grand Duchy of Hesse has been published, in which it is stated that the agitation against the acceptance of the New Hessian Ecclesiastical Bill will give rise to an opposition similar to that in Prussia against the May laws.

It seems that during the Old Catholic Congress at Freiburg, Bishop Reinkens, referring to some misrepresentations of Bishop Kübel, spoke of them as "a simple and unadulterated lie," and referring to his opponent "no true bishop," only a so-called *in partibus infidelium*, placed in Freiburg to do the work of the Papal party without the consent of the State. A few days after the congress Bishop Kübel returned, when the pent-up gates caused by the fermentation due to the words of Bishop Reinkens found vent in the organisation of a monster demonstration, whose object was, perhaps, something deeper than to give a mere "Hoch" to Bishop Kübel after his few days' absence. A thousand torchbearers were (says a correspondent of the *Times*) assembled at the railway-station, and bands played and hymns were sung, and cheers were given as the bishop stepped into the carriage awaiting him, and was escorted to his house. The gleam from the flaring pitch illuminated brilliantly the irregular gables and picturesque fountains of the Kaiser-strasse as the procession traversed it, and the graceful perforated spire showed its delicate lace-work to the greatest advantage as the red glare flashed upon it from below. Some thousands of

persons were in movement throughout the city, and the bustle and motion formed a strong contrast to the usual quiet and sleepy state which is the normal condition of Frieburg when the evenings are but little advanced. Arrived at the end of its journey in the Herren-strasse (formerly Priester-strasse, and still inhabited by many of the Cathedral clergy), the "Fackel Zug" halted, and the hymn, "Gott ist meine Zuversicht," was beautifully sung by selected voices. Then up rose Bishop Kübel, and prefacing his speech with the words "Gelobt sei Jesus Christus," addressed the crowd around him, thanking the inhabitants of Frieburg for the brilliant reception they had given him, of which he was personally unworthy. He did not know, he added, all that had been said about him by certain persons during his absence, but the present demonstration, at all events, led him to suppose that it was given by those who held him to be their rightful bishop. He believed it would not be out of keeping with the temper of those around him if he concluded his expression of thanks with a cheer for the Holy Father, Pope Pius IX. As the clear and ringing voice of the bishop ceased, the demanded "Hoch" was given three times over, after which a leading lawyer (Herr Marbe) of Freiburg addressed the bishop in the name of the majority of the inhabitants, laying special weight upon "the unheard-of and uncalled-for calumnious attack" made upon him during his absence. "May Almighty God strengthen us and grant us patience, as well as courage and grace, in order to withstand such attacks as they ought to be withheld," continued the speaker, and thousands of voices responded to the peroration—"Long live our rightful and most worthy Bishop, Lothar von Kübel, lebe Hoch! Hoch! Hoch!" Coloured fires were burnt upon an opposite balcony, which rendered the whole of the proceedings as clear as at noonday. The procession then filed off to the open space of the Karlsplatz, where the torches were thrown high up into the air, as is the usual mode of winding up such manifestations.

Bishop Martin, of Paderborn, has written a letter, dated the 15th inst., to the Chief President of Westphalia, in which he decidedly refuses compliance with the request that he should resign his episcopal office. He says that the proceedings on account of which he has been called upon to lay down his office are not the result of a spirit of opposition to the laws of the State, but acts of defence dictated by duty. It is not right to charge him with resisting the laws because he does not assist in the execution of those which he cannot aid or approve without being a miserable traitor to his Church and a perfidious bishop. In his recent pastoral he did not incite to disturbance of the public peace, tranquillity, and order, but to their preservation. He could not conscientiously obey the demand made upon him to relinquish his office, and if the President should, consequently, consider himself bound to institute proceedings against him in the Ecclesiastical Court, and the court should actually pronounce his dismissal from his post, he should declare that decision to be null and void. No public functionary had given him his position as bishop, and none could take it from him.

The vicarage of St. Lawrence, Ipswich, is vacant, and the presentation vests in the parishioners. There are about one hundred voters, and eighty-five clergymen have offered themselves as candidates.

We understand (the *John Bull* says) that if anything like a consensus of opinion in its favour is manifested by the clergy, Her Majesty's Government will introduce a bill for their better representation in Convocation.

The Rev. Isaac William Tapper, formerly a Nonconformist minister at Burgess Hill, has just been ordained by the Bishop of Chichester, and licensed to the curacy of St. John's, Brighton, a church which is noted for its somewhat High Ritual.

**PERVERSIONS TO ROME.**—Lady Victoria Kirwan, sister of the late Marquis of Hastings and of the Countess of Loudoun, has recently joined the Roman Catholic faith at Bournemouth. The *Leigh Chronicle* reports the secession to Rome of ten laymen as the result of a mission of Redemptorist Fathers held at Tyldeley.

**THE FORTHCOMING CHURCH CONGRESS.**—The *Record* is informed that the Church Congress "Reception Committee" decided last Monday, in consequence of the backwardness of Brighton Churchmen in throwing open their houses, to give up all idea of providing hospitality for such clergy as might come from a distance. In answer to the advertisements and circulars of the committee at Brighton, only two householders replied, offering hospitality.

**THE BISHOP OF PETERBOROUGH AND THE PUBLIC WORSHIP ACT.**—Speaking at a luncheon at Loughborough, on Friday, the Bishop of Peterborough said he would not, in the application of this or any Act of Parliament, act with partiality. He would not administer it to gratify the prejudices or indulge the feelings of either of the great parties in the Church. Both clergy and laity had a right to demand that the power vested in the bishops should be used kindly and reasonably. For his own part, he did not think the Act would impose any difficulty upon him, and he believed it would leave matters between the clergy and laity much as they were before.

**MR. PHILIPS, M.P., AND THE PRIMITIVE METHODISTS.**—Mr. R. N. Phillips, M.P. for Bury, on

Thursday opened a bazaar to raise funds for liquidating the debt on the Primitive Methodist Chapel at Rawtenstall. In addressing the assembly, he said it seemed rather extraordinary that he, a Unitarian Dissenter, should be allowed to preside at a meeting of that kind, but the fact was to be regarded as an evidence of the great change that took place in the feelings of people in a free country like England. He cordially acknowledged the eminently successful labours of the Primitive Methodists among the classes among whom the Established Church and other bodies seemed to have no power of admission. Their simplicity of worship was very congenial to his own mind.

**PERSECUTION IN TURKEY.**—There appears to be a revival of religious intolerance in Turkey. Not only is the observance of the Mahommedan ritual to be enforced, but, as a letter from Pera states, long-forgotten ordinances prohibiting the residence of Christians in the Turkish quarter have been revived. The subordinates have carried out their instructions with great brutality, bundling the people and their furniture into the streets. Several Germans employed on the Roumelian Railway who were obliged to live near the line have been thus treated. The decree of 1840 and the treaty of 1856 promised that nobody should be molested on account of his religious opinions. Treaties of commerce permit foreigners to carry on business in any part of the empire with the exception of a single province, and their leases and other contracts have been treated as legal by the authorities. The measures now taken are, therefore, a violation of the treaty obligations.

**THE PATRIARCH OF ANTIOPH.**—was taken the other day to see the library of the British and Foreign Bible Society. The *Record* says he contemplated the scene with silent wonder. Book after book was brought to him to look at. He was very much struck with the mode of reading Chinese down in columns, and at first shook his head as if he doubted whether his informants were not deceiving him. But nothing seemed to delight him so much as Walton's Polyglot. There he saw, side by side, Hebrew and Greek, and Latin, and Arabic, and his own sacred Syriac. On leaving he shook hands warmly with the secretaries and Mr. Girdlestone, and praised God for all he had seen and heard. There were Englishmen, Americans, Frenchmen, Germans, Italians, mitred Syrians, and turbaned Indians, most of whom were brought together by their interest in one common object viz., the study of languages; but many of them must have left the room containing this unique collection of Bibles with the deep feeling in their minds that the Word of God, which is now read in 250 languages, is indeed a living force in the world, and that it is reaching men's hearts, and influencing their lives, as no merely human book could do.

**REGENT'S PARK COLLEGE—EXPULSION OF STUDENTS.**—In the case of the students of Regent's Park College who have departed from some of the views generally held by the Baptist denomination on what are deemed fundamental doctrines, the committee have pronounced a sentence of expulsion. One of the students, Mr. Arthur Timmis, of Birmingham, had previously withdrawn and entered Manchester New College—not, as he has himself explained in our columns, that he has become a Unitarian, but because of the liberty which he desires is to be found in the constitution of the latter seat of learning. Practically, however, it has always been found that a course of training at Manchester New College leads to the Unitarian pulpit, unless the recipient of the education turns aside to business. Another of the Regent's Park men has accepted the pastorate of a Unitarian congregation, and we hear that a third has either followed or is about to follow his example. A fourth has gone into business. A fifth student, Mr. Thomson of Edinburgh, who with Mr. Walters of Birmingham, had practically declined to retire, has been informed that he cannot return to college until he has reconciled himself to the committee. Mr. Thomson has in the meantime, we believe, gone to Paris to continue his studies in the French capital, and also to recruit his health. He is a nephew of the Rev. Mr. Scott, of Glasgow, a Broad Church Presbyterian, who has stood for many years in an isolated position on account of his peculiar views.—*Christian World*.

**THE DEAN OF RIPON ON SECESSION TO ROME.**—The Dean of Ripon (Dr. M'Neile) has issued the following notice:—"The Dean to the People of Ripon.—Men and brethren—A change from the Church of England to the Church of Rome is a very great change. Many of you are not aware how great, for although you know something of what it is a change from, you do not know what it is a change to. You do not know what strange dogmas must be embraced, what unproved miracles must be believed, what liberty of thought and action must be relinquished, what political subserviency and social prostration must be accepted, in order to become a subject of the Pope. It is every way desirable that you should be informed on this subject, and I feel it my duty to do what in me lies to supply you with the needful, though painful instruction. Of course I can only place within your reach the opportunity and request, as I now do, that you will avail yourselves of it. Romanism is not a rejection, but a corruption of Christianity. It professes to receive all the fundamental truths of the Word of God, but they are intermingled and contradicted, and practically superseded, by the traditions of men. Discrimination is indispensable. Our Sunday evening services in the cathedral will be resumed for the season on the first Sunday of

next month, and I hereby announce a course of discriminating sermons. Our bishop will preach the first, and show what is the one, true, and only Rule of Faith for a Christian. Of the other preachers and subjects due notice will be given."

**A NEW TEST.**—Our Bristol correspondent writes:—"A point of very considerable importance to members of the Church of England has arisen in Clifton, and will soon, in all probability, come before the Ecclesiastical Courts. The circumstances are these:—A member of the congregation of one of the Clifton churches took upon himself to remonstrate by letter with the incumbent for what he considered over-strong utterances in one of his sermons. The result was an interview between the incumbent and the remonstrant, when in the course of conversation the layman said he did not believe either in the personality of the devil or in eternal punishment. Upon this the clergyman said that unless the gentleman sent him a letter retracting these opinions, he (the clergyman) would refuse him the Sacrament of the Lord's Supper. The layman did not send the retraction, of course, and on the occasion of his next attendance at the Holy Communion the clergyman passed him over. Taking the precaution to comply with the rubric and give beforehand notice of his intention to communicate, the layman again attended the Holy Communion, and was a second time passed over. Thereupon he wrote to the Bishop of Gloucester and Bristol, who replied that the incumbent was not justified under the circumstances in refusing the Sacrament. The layman intends to attend once more the Sacrament at the church in question, which, it should be said, is not All Saints', the Ritualist Church, but is still somewhat High, and if again refused the Sacrament, after the bishop's intimation, he will at once proceed against the clergyman in the proper court.—*Pall Mall Gazette*.

**THE ROMAN CATHOLIC CHURCH AND FREE INQUIRY.**—Monsignor Capel has written to the *Times* to express his wonder at the perversity of his "Protestant countrymen" in persistently holding that "reason is hampered, mind enervated, and science dwarfed by the Church." In refutation of this he sets out an extract from the "Dogmatic Constitution on the Catholic Faith" promulgated at the Vatican Council, which he declares to represent the belief of all Catholics, and neither to "contain nor imply one word to justify the statement that reason is not free to investigate in its own province." The third sentence of the Dogmatic Constitution is as follows:—"We define, therefore, that every assertion contrary to a truth of enlightened faith is utterly false." This seems to us, at any rate, to materially restrict the freedom of inquiry asserted above. "Reason is free to investigate in its own province," only it must not investigate anything which the Pope thinks ought not to be investigated. But the whole of the Constitution quoted by Monsignor Capel is so singular that it deserves a brief extract of its positions. It may be thus summarised:—(1) Faith is above reason; but (2) as both faith and reason come from God they can never really contradict each other. (3) When they appear to contradict each other it is either because the dogmas of faith have been incorrectly understood or expounded, or because the "inventions of opinion" have been taken for the "verdicts of reason." Therefore (4) every assertion contrary to a truth of enlightened faith is utterly false. In other words, "If reason and faith are at variance, one of them must be mistaken, and it cannot be faith, because faith is never mistaken. Therefore, in such a case, reason is mistaken. But, at the same time, reason is perfectly free in its own province—its own province being any region of thought which faith has not yet claimed or does not hereafter claim as its own; and its conclusions are binding on the belief, except where faith declares them to be mistaken. Hence the principles of the Romish Church do not "impede scientific inquiry," but appear to Monsignor Capel "rather to give strength to it." Such is the wonderful logic which Roman Catholic prelates can accept as satisfactory and conclusive. Is not this alone sufficient to show the position which "reason" occupies in their minds?—*Pall Mall Gazette*.

**LORD DENBIGH ON POPE AND QUEEN.**—Lord Denbigh presided last week at a luncheon on the occasion of the opening of a new Roman Catholic church at Wednesbury. In proposing the "Health of our Holy Father the Pope," he said when they, as Catholics, met together, it was not necessary to make any apology for proposing that as the first toast. If there were others present—and he did not know if there were—he should say that they adopted the principle of "Church and State;" the Church coming first. As the Head of their Church upon the earth, they naturally drunk first the health of their Holy Father the Pope. It was difficult on convivial occasions like that to propose the toast with that degree of respect and devotion which was commendable to the Catholic heart. The Pope at this time of the world stood before all. He was the cynosure of all eyes. He was the object of admiration both of angels and men. They saw in the Pope some of the greatest anomalies united, they saw him who was always considered the greatest of Sovereigns dethroned by other Sovereigns, shut up virtually a prisoner in his own palace, denuded of all external help, and yet more powerful than ever. Every word he uttered was flashed along the wires the length of the whole world; every paper was full of the utterances he made. Although he might have to lament the defection of some of those on whom he had depended, yet they saw others raised up even from

the ranks of his enemies, on whom he might hope to lean. When the Old World failed him, they saw fresh conquests made in the New World. They were certain of one thing—that it was not for nothing that Almighty God had permitted the Pope to pass the years of Peter. Although they knew not the exact moment, that time would certainly come when those who now appeared to be doing the devil's work would be trodden underfoot—when they had done their work of clearing away the dross of the Church. Let them pray for the time when that trial of persecution which the Church was undergoing and the Vicar of Christ was suffering should pass away, and when they would be able to join in a song of triumph, and thank God for all His blessings. The chairman next proposed; "The health of the Queen." He said he could not see why a person could not be a good Catholic without losing half his English nature. He ridiculed the notion of a person who becomes a Catholic being unable to remain a loyal Englishman, and lauded very highly the virtues of Her Majesty.

### Religious and Denominational News.

#### LONDON MISSIONARY SOCIETY.

On Monday last the board room of the London Missionary Society presented a scene of unwonted interest and excitement. Though it was the usual time for the meeting of the board, it was made special in order to receive and cordially welcome the foreign secretary, Dr. Mullens, and the Rev. J. Pillans, who, after an absence of fifteen months as a deputation to Madagascar, have returned home, by God's blessing, in health and safety, to render to the directors an account of their mission.

After a service of hearty praise and prayer, Arthur Marshall, Esq., as chairman of the board, gave the brethren a very warm greeting in the name of the directors and friends of the society throughout the country, who have followed them constantly with fervent prayers and good wishes for their safety and success.

It is impossible in this brief notice to set forth fully the profoundly interesting details into which these brethren entered, and by which it was clearly proved that they had been sent out at the right time and that God had abundantly prospered their way. The reply of the Queen of Madagascar to the letter of the directors, and the speech of the Prime Minister, on bidding the deputation farewell, were alike most cordial and in every way satisfactory, shewing that the nature of the society's mission in Madagascar is thoroughly understood, and the value of the work, in its influence on the future of the island, very highly appreciated.

The deputation have visited and mapped out a considerable portion of the country, conferred with native pastors in regions so secluded that they had never before been visited by any Europeans, observed where important centres for the location of future missionaries presented themselves, conferred with the missionary brethren in the capital on plans for the work of evangelisation, education of the young, and the training of a native ministry, and fostered cordial and loving relations with other missionary organisations at work on the island. They have also gathered reliable statistics of the general population, as well as of the membership of the churches—in a word, they have learnt so much of the ways and wants of the people, that the future management of the mission must be much more conducive to its prosperity than it could have been had no such deputation been sent.

The loving and resolute adherence of the congregations in all parts of the country to the missionaries and to the society serves to show that any attempt to alienate them will be as futile as it will be wicked.

But the statements of the deputation, as a whole, are so remarkable, so animating, so encouraging, and show so clearly the call of God to advance in this work, that we have no doubt, measures will speedily be adopted to circulate the tidings amongst the churches at home, both by the press and by special meetings convened for the purpose.

The widening fields in Madagascar, New Guinea, and South Africa, will surely serve, as in days bygone, to evoke increasing prayerfulness and zeal in our churches, and secure for the London Missionary Society a large increase both of men and money for carrying on the great work of spreading the Gospel throughout the world.

#### COWPER CONGREGATIONAL CHURCH.

The new place of worship at East Dereham, Norfolk, under the above name, was opened on Thursday last. It stands in the Market-place, almost facing the Cora Hall, and occupies the site of the house where the distinguished poet Cowper spent the last few years of his life. Though a few admirers of the poet may regret the removal of the house so long associated with his name, others who have an equal respect for his memory and his talents will be thankful that the spot has been dedicated to a lofty rather than to a mean purpose. All the remains of the abode of the poet have not been swept away; the fittings and woodwork of the room in which he lived have been utilised in the construction of the vestry attached to the new church. The building is an ornament to the town. It is in the Gothic style of architecture, will hold about 500 persons, and its total cost, including lighting, &c., will be about 3,500*l.*, of which between 1,200*l.* and 1,300*l.* has yet to be

paid. The interior of the building is much admired. There are three stained-glass windows at the east end of the church; the centre is a memorial one, being the gift of the children of the late Mr. Thomas Wright. The others are put in by subscription to perpetuate the memory of the first and second pastors of the church, the Rev. Mr. Carter and the Rev. Richard Fairbrother. Mr. E. Boardman, of Norwich, is the architect.

At the opening service, on Thursday morning, the Rev. J. Stoughton, D.D., was to have preached the opening sermon, but a domestic bereavement prevented him from keeping his engagement. His place was filled by the Rev. J. C. Harrison, of Camden-town, who preached from the text, "I can do all things through Christ that strengtheneth me." Afterwards luncheon was provided at the Assembly Rooms, Mr. W. C. Alexander presiding. He was supported by ministers from London, from Norwich, and neighbouring towns. The Rev. J. C. Harrison, in responding on behalf of "The Preachers of the Day," expressed his joy at the good work done at Dereham in erecting such a beautiful chapel, and his admiration of the zeal put forth in the cause. His prayer was that the spiritual work done by them might be greater than the material work just accomplished. The Rev. J. S. Russell, of Bayswater, also expressed similar sentiments.

The Chairman then gave a brief account of the condition of the finances, related how he had been encouraged by help and assistance from unexpected sources, and promised to give 50*l.* more to decrease the debt in twelve months' time. "The Building Committee" was given by the Rev. S. G. Barrett, of Norwich, who said he was pleased that they had adopted the word "church," and discarded the word "chapel," which had many associations that were anything but pleasant and sacred. He urged that different churches in the county should give assistance to the new church at Dereham, a thing Princes-street proposed to do on Sunday. Mr. Balls briefly replied for the building committee. The Rev. J. Tyas (member of the Church) gave "The Chairman and Vice-Chairman," who returned thanks. A challenge was thrown out by a gentleman, whose name was not disclosed, that he would give 10*l.* towards helping to liquidate the debt if nine others would do the same. In a few minutes the 100*l.* was subscribed; and another gentleman offered another 10*l.* towards making up a second hundred.

The company then adjourned to the new church, which was speedily crowded, to hear an address from Mr. Tillett, which was an exposition of the simple truths of Christianity, a plain statement of how the primitive truth in all countries had been overlaid by the inventions and devices of man until the people became merged in superstition, which from its extravagances engendered a spirit of infidelity. Mr. Tillett illustrated this by showing that in India, Persia, and China in ancient times religion was comparatively pure; but as the spirit of priesthood grew up this simple faith was polluted with the abominations of idolatry, which provoked scepticism and infidelity. The same thing was traceable in the history of the Jews. Like influences had affected Christianity. The simple truth committed to the apostles was even in the days of the Primitive Church leavened with the inventions of man, which were increased in the times of the fathers until at last there was set up in the midst of Christendom the power of the Papacy with its superstitions and cruelties. England centuries ago shook off the Papal yoke, and based its faith upon the truths contained in Scripture; but as a section of the Church of England was departing from Protestantism and verging towards Romanism, it behaved all who loved the principles of the Reformation (no matter whether Churchmen or Nonconformists), to put forth efforts for the spread of the pure Gospel to prevent the people being again sunk in superstition or driven into infidelity. The collection realised about 35*l.* In the evening there was a tea-meeting in the Corn Hall, which was crowded. Addresses were afterwards delivered.

A monument is being fashioned by Messrs. D. and A. Davidson, of the Granite Works, Inverness (the firm which made the pulpit), to perpetuate the fact that on the spot William Cowper resided. The monument will be of red granite, nine feet high, Gothic in design, of beautiful proportions, and finely wrought out in all its details. It will bear the following inscription written by the Dean of Westminster:

This monument is erected on the site of the house where the beloved poet of Olney, William Cowper, spent the last years of his life under the care of faithful friends. He lies buried in the parish church, having here given up his soul to God, April 25, 1800. Then follow seven lines from "The Task," commencing, "I was a stricken deer that left the herd." Mr. Warren, draper, is collecting subscriptions to pay the cost of the memorial.

#### WOMEN'S WORK IN INDIA AND CHINA.

On Friday morning a meeting of ladies took place in Highbury Chapel lecture-room, Bristol, to confer upon the subject of "Women's Work in India and China." There was a large number of ladies present. The conference was held in connection with the anniversary of the London Missionary Society, and the chair was taken, at the commencement of the meeting, by the Rev. David Thomas, who in some opening remarks upon the object of that meeting, in its relation to the missionary work which had occupied them throughout the week, was second to

none in importance. The Rev. Dr. Legge (from China) said he hoped that the outcome of that conference would be to organise some auxiliary for the promotion of female education, dwelling more particularly upon female education in China. He spoke particularly of the labours of Miss Aldersey and Miss Baxter. He also said the Wealeyan Missionary Society had always recognised the duty of teaching the young, and had done a good deal in this direction. The American missions were working energetically in the same cause. The great thing in organising an agency for carrying on the work among females in China was to get ladies who would remain at the work for a number of years, so that they might accomplish definite results. Mr. E. Lewis (from India), said the greatest difficulty they had to contend with, with regard to native converts, was how to reach, teach, and gather the native women of India, and the necessity of having some female agency appointed pressed upon them constantly. The rev. gentleman explained that the women of India were not usually taught to read and write; the men considered that their work was at home, and only at home—to attend to their households, look after their children, and worship their husbands. A Hindoo woman's husband was her god. The missionary could not enter the houses to teach the women, and there was pressing upon them, on all hands, the necessity for Christian ladies to go and teach the females in India. He believed the whole of India was open for that work, and that there was scarcely a house where the female part of the household would not be glad to welcome a Christian lady to teach them. In Northern India a good work had been done by what is called the Zenana Mission. The work in the South of India must be directed towards a distinct visitation from house to house, and so laying hold of the women distinctively. He believed if they did anything in that matter there must be a distinct organisation. The directors dreaded to undertake the matter, on account of the difficulties in the way. The Rev. J. Lees (from China) followed in an interesting speech. He described the position of women in China, and stated his belief that idolatry had a stronger hold upon the women in China than upon the minds of the men, and in many cases, doubtless, the tenacity with which superstitious customs and practices held there was owing to the strong feeling of the women. The women of China, however, could be got at, and he believed there was no country in the world where the work of Christian women amongst their own sex was so likely to be successful as it would be in China. The Rev. M. Phillips (from India) briefly expressed his heartfelt sympathy with the object of this meeting. Miss Mary Carpenter alluded to the difficulties which beset the promotion of that work. She said a strong light was breaking in upon India. From what had come to her knowledge she believed that educated men in India were beginning to feel strongly that they would like their wives to sympathise with them in their intellectual progress, and that it was one of the strongest desires of the native gentlemen to have means adopted for educating women. (Hear, hear.) To carry out that work, however, it was to women that they must look—it was women only who could raise the men. (Hear, hear.) There were enormous difficulties in the way, but they must face them, and try in every way to surmount them. (Hear, hear.) By way of showing that those difficulties could be surmounted, she related some instances of the teachableness of women, which came to her knowledge while in India, and referred to girls' schools in Poona, Madras, Nagpore, and Bombay. Miss Carpenter said that teaching women to read and write was not enough; they must be civilised. It would not do to leave the work in the hands of the native teachers, because such could not, at present, be found. English ladies must teach them, and those ladies who went ought to be highly intelligent and understand how to organise and train and develop native women, and teach them. The speaker dwelt upon the necessity of founding schools for the training of native teachers, and expressed her opinion that education would do more than almost any other influence in undermining idolatry. (Applause.) The Rev. Dr. Legge then moved a resolution, as follows:

That this meeting, recognising the very great importance of female Christian education in the great heathen nations of the East, request the committee of the Bristol Missionary Society, auxiliary to the London Missionary Society, to bring this subject before the directors in London, and hope that some special practical measures, in which they will be glad to co-operate, may soon be taken to advance this subject. Further, that a committee be formed to communicate the proceeding to the committee of the Bristol Missionary Society, and take such further action as may appear necessary to secure the institution of the measures indicated in it.

Mr. W. M. Jack having made one or two observations, in which he stated that he had already brought the subject before the directors of this society. Miss Price seconded the resolution, which was carried. The meeting terminated with prayer.

The Rev. P. M. Eastman having announced his intention of resigning his present charge at Putney, has received from his friends a purse of money in token of their love and esteem.

Mr. F. C. Skegg was recently presented by the members of the church and congregation at Clare, Suffolk, with two very handsome gifts in remembrance of their affectionate esteem for him as pastor and friend.

BURNHAM, BUCKS.—On Tuesday, September 22, Mr. Samuel Evershed, formerly of Brighton, was publicly recognised as the pastor of the Congrega-

tional Church at Burnham. The Revs. R. Hamilton, of Brighton, W. Knight, of Littlehampton, Sussex, E. Jukes, of Uxbridge, R. C. Lumden, of Maidenhead, S. Jones, of Slough, W. Orr, of Uxbridge, and S. Packer, the late pastor at Burnham, took part in the services. Jno. Atkins, Esq., of Uxbridge, presided at the evening meeting.

DORKING.—The recognition of Mr. Thomas Davies, late of Cheddar, as pastor of the church at Dorking, took place on Thursday last, when addresses were delivered by pastors W. H. McMechan, Acton; W. Usher, Red Hill; and C. Slim, Guildford; Sir Arthur Cotton, Bart., in the chair. This church is worshipping in the old infant schoolroom—a building most inadequate and unsuitable, but the only one obtainable—until sufficient funds are in hand to build a more commodious "house." About £800 have been raised.

BINGLEY.—On Thursday the formal opening of the handsome new Wesleyan Chapel at Bingley took place under most auspicious circumstances. It has been erected at a cost of £12,000, of which on the day of opening only £3,000 remained to be raised. The edifice was crowded on Thursday morning, and it was estimated that the congregation numbered about 2,000. The Rev. Jonathan Henshall, superintendent of the circuit, who will be minister of the congregation, conducted the service. The sermon was preached by the Rev. Dr. Punshon, president of the Conference, who chose for his text Psalm cxxii. 8, 9. A sermon was preached in the evening by the Rev. Richard Roberts, of London. The collections were very liberal, the total for the day being £75.

ST. HELEN'S.—The services in connection with the recognition of the Rev. Dorrall Lee, late of Airedale College, were held in the church, Peaseley Cross, St. Helen's, on Wednesday, Sept. 26. There was a very large attendance. The Rev. R. J. Ward read the Scriptures and prayed. The Rev. W. C. Shearer, M.A., classical tutor of Airedale College, gave the usual exposition of Congregational principles. The Rev. J. Findale, of Melton Mowbray, asked the questions. The Rev. John Kelly, of Liverpool, offered the prayer in a fervent and impressive manner. The Rev. D. Fraser, LL.D., president of Airedale College, gave the charge to the minister. In the evening an excellent sermon was preached to the church and congregation by the Rev. J. A. Maofadyen, of Manchester.

LEEDS.—The foundation-stone of a mission chapel in connection with Salem Chapel was laid in South Accommodation-road, Hunslet, on Friday afternoon, by Mr. Edward Baines. There was a large gathering of friends. The mission was commenced by the church and congregation of Salem Chapel in 1866, in an old building where a Sunday-school has been conducted, and a service for adults held every Sunday. The premises have been found to be inadequate for the operations of the mission for some time, hence the proceedings of Friday. The plans for the new building have been prepared by Mr. Charles Fowler. Seats will be provided for 300, and the total cost is estimated at £1,250, exclusive of the land, which, with the building at present in use, has cost nearly £1,000 more. Towards this outlay of £2,000, from £900 to £900 has been already subscribed.

CONGREGATIONAL CHURCH, PENZANCE.—On Wednesday, the 23rd inst., a meeting of the church and congregation was held for the twofold purpose of celebrating the second anniversary of the Rev. A. W. Johnson's pastorate, and the presentation by the church and school buildings committees of their complete balance sheets. The work of church restoration, commenced in June, 1870, and completed in April, 1871, during the pastorate of the Rev. R. G. Williams, cost £1,136. The enlargement of the schoolrooms, and the enclosure of a portion of the space under the church for an infant class-room, effected in 1873, cost £84, making a total of £2,221. All liabilities having been met, there remains a credit balance of £87. 8s. 4d. The repayment of the loan of £150, liberally granted without interest by the Congregational Chapel Building Society, has been anticipated by four years.

YORKSHIRE CONGREGATIONAL UNION.—The half-yearly meeting of pastors and delegates from the churches in the Halifax district of the Yorkshire Congregational Union was held on Wednesday, at Buttershaw. In the afternoon the business meeting took place in the chapel, Mr. Joseph Nichol, of Halifax, presiding. The Rev. Bryan Dale of Halifax, district secretary, read the minutes of the previous meeting, held in Halifax, which were confirmed. The principal business of appointing delegates to the beneficiary churches for the ensuing half-year having been disposed of, the Rev. C. T. Trigg, of Ovenden, read a thoughtful and earnest paper on "How to bring the truth to bear on the masses," which was commented on by the Rev. B. Dale and one of the delegates, and acknowledged by a hearty vote of thanks, proposed by the Rev. Mr. Moffat, of Sowerby Bridge, and seconded by the Rev. J. H. Deex, of Northowram. After tea, which was provided in the school, a public meeting was addressed by the Revs. F. James and B. Wilkinson, and was largely attended.

ANERLEY.—As will be seen by our advertising columns, the foundation stone of a new Congregational chapel for the important and rapidly growing suburb of Anerley is to be laid by Mr. Samuel Morley, M.P., on Thursday, Oct. 8. That gentleman is to be supported on the occasion by several well-known ministers and laymen, and a very successful gathering is hoped for. The new building is to supersede the present structure, which, though not antiquated, having been opened in 1856,

and enlarged in 1869, has long been inadequate to the requirements of the congregation and the growth of the neighbourhood. The new edifice will accommodate (with galleries) 1,250 worshippers, at a cost, allowing £1,000 for extras of all kinds, of about £10,800. Towards this amount, £4,500, including Chapel Building Society's grant and free loan, have been promised. It is expected that this sum will be considerably augmented on the day of the ceremony. Contributions to be laid upon the stone from friends interested in the work are earnestly solicited, and will be gratefully received by the pastor, the Rev. Joseph Halsey.

LITTLE HADHAM, HERTS.—The memorial stone of the new Congregational Church in this village was laid on Wednesday, September 23, by James Harvey, Esq., Bishop Stortford. The weather was very unfavourable, rain falling nearly all the morning, yet a large number of people assembled, and considerable sums of money were placed on the stone. The Rev. F. Warmington, of Buntingford, read hymns and portions of Scripture; the Rev. Wm. Cuthbertson, B.A., offered prayer. The Rev. J. M. Newnes, the present pastor, read a brief historical paper relating to the pastorate since 1802. The Rev. J. C. Mummary, some time ago minister at Hadham, delivered an interesting address on the early struggles of Nonconformity in the district, and the inner life of the infant church. In the evening the Rev. W. Cuthbertson, B.A., preached from 1 Cor. iii. 11. The unavoidable absence of the Rev. N. Jennings, A.M., St. John's Wood, once minister at Hadham, to whom the cause is much indebted, occasioned deep regret. A large party sat down to tea in the old schoolroom; and, though the weather was unpropitious, other and higher influences secured the success of the day.

BOWLING CONGREGATIONAL CHURCH, BRADFORD.—A farewell tea-party was held on Monday, September 21, to say "good-bye" to the Rev. J. K. Nuttall, in the large schoolroom, Francis-street, before his departure for his new charge, the Congregational Church, Fawcett-street, Sunderland. A large company took tea, and the meeting was afterwards held in the church. The Rev. J. R. Campbell, D.D., pastor of the Horton-lane Church, presided. On behalf of the church and congregation and many other warm friends, Mr. J. A. Clapham presented to Mr. Nuttall a handsome gold watch and a beautiful silver tea and coffee service, to which was afterwards added a sum of money. Mr. Nuttall acknowledged the presentation, and gave in detail his reasons for leaving Bowling. The Revs. J. P. Chown, J. Hale, and T. Hatton, and Messrs. Alderman Cole, William Byles, J. Murgatroyd, J. Priestley, J. E. Jackson, B. Batley, addressed the meeting, remarking upon the pleasant and fraternal intercourse they had had with Mr. Nuttall and the loss the town of Bradford would suffer by his removal. Since Mr. Nuttall went to Bowling, a church has been formed of more than 250 members, the chapel has been enlarged to hold 800 people, new schools have been built for 600 children, and within the last year a new organ has been added to the sanctuary. Mr. Nuttall has gathered around him a band of workers who in the church and the Sunday-school and the various other organisations have ably seconded him in all his active operations for the benefit of Bowling during the last nine years.

AGRICULTURAL HALL SERVICES.—So much success has attended the undenominational services on Sunday afternoon, which have been carried on for six years at the Agricultural Hall, Islington, under the superintendence of the Rev. Thain Davidson, that it has been resolved to open the building for similar meetings on the Sunday evenings. Probably there is not in London, on Sunday, a more catholic platform than that at the Agricultural Hall, on which clergymen of all denominations cordially officiate in succession, the list including bishops of the Church of England, Nonconformist ministers, and well-known Christian laymen. Among the latter have been the Earls of Shaftesbury and Kintore, the late Earl of Dalhousie, the Marquis of Cholmondeley, Brownlow North, and others. On Sunday last a special address to young men was given by the Rev. Dr. Brock, late of Bloomsbury Chapel, who took for his text the words: "Behold the goodness and severity of God." The hall was filled to overflowing, a large number of young men being present. The rev. gentleman in an eloquent discourse condemned the fashionable teaching of the present day, which eliminates from religion all that is alarming and severe, and speaks of nothing but gentleness and peace. Mr. George Williams, of St. Paul's Churchyard, treasurer of the Young Men's Christian Association in Aldersgate-street, presided, and urged the claims of the society upon young men who had few acquaintances in London. It was announced that the Rev. Thain Davidson would conduct the opening service next Sunday, and much emphasis was laid upon the fact that it is the non-church-going for whom these meetings have been established.

BAPTIST UNION OF GREAT BRITAIN AND IRELAND.—The autumnal session of the union will be held this year at Newcastle-on-Tyne. On Monday, October 5, the Rev. Arthur Mursell is to preach, and on the following morning the Missionary Committee will meet at breakfast, Mr. Jonathan Angus presiding. The leading speakers will be Dr. Wenger, the distinguished translator, and Mr. Trafford, the President of Serampore College, both of whom have but lately returned from India. At the ensuing public meeting Mr. Skrefsrud, of India, will be among the speakers.

On Wednesday the Union will open its session with an address from the president, the venerable Charles Stovel. A paper will be read by Mr. J. Watson, and Mr. Morgan will command the cause of the American Bible Union. At night there will be a sermon either by Mr. Stowell Brown, of Liverpool, or Mr. Chown, of Bradford; and also a meeting for working men. On Thursday papers are to be read by Mr. Bigwood and Mr. Richard Glover. Mr. D. Macgregor will propose a resolution; and there will be a debate on the subject of Church extension, especially in the large centres of population. It is stated that Mr. Cory, the colliery owner of Cardiff, will propose that a fund of £15,000 shall be raised to originate and erect chapels in the leading towns where the denomination has hitherto been inactive, and is prepared to offer £500 in cash and £1,000 in paid-up colliery shares with a view to start the movement. The public meeting on Thursday evening is to be presided over by Mr. W. S. Caine, who lately contested Liverpool; and the speakers are to be Dr. Landels, Mr. Lance, Mr. J. Jenkin Brown, of Birmingham, and Mr. Rosevear, of Coventry. On Friday morning there will be a breakfast, followed by a special meeting of laymen and ministers to launch the Church extension scheme.

WILTS AND EAST SOMERSET CONGREGATIONAL UNION.—The autumnal meeting of this body was held at Westbury, Wilts, on Thursday, the Rev. J. Ruddock presiding. There was a large and influential attendance. Papers were read by the Rev. J. M. Watson on the "Relation of the Gospel to Science," and by the Rev. J. Lambert on the "Official and the Spiritual in the Ministry," and interesting discussions followed each. A report of the sub-committee appointed to consider the religious accommodation of Wilts was received, and a vote of thanks was passed to its authors. The dinner was held at the Laverdon Institute, the Rev. J. Ruddock again presiding. Speeches were subsequently delivered by the chairman, the Rev. H. S. Toms, Mr. P. Le Gros, the Rev. T. Mann, and Mr. Handel Coasham. After tea a public meeting was held, the large room being well filled. Mr. Le Gros presided, and stirring addresses were delivered by the Rev. W. Clarkson, the Rev. T. Mann, and Mr. Coasham. Mr. Coasham in the course of his remarks alluded to Dean Stanley's address at the recent uncovering of the statue at Bedford of John Bunyan, who, with Daniel Defoe, were the most conspicuous men of their age, and both were Nonconformists, and urged his hearers to be likewise true to their convictions and to their God, and to put forth all their efforts to obtain perfect religious liberty, equality, and freedom. In the eyes of the law all stood equal, but there was not perfect religious equality, as was evidenced in the churchyards and in national education. There was, in his view, great danger of this country being again dragged off to Popery, and he considered we should yet have a grand three with that great enemy of religious truth and freedom. Mr. Coasham concluded a very powerful address by endeavouring to impress upon the audience always to remember that the power of the priesthood meant the degradation of the people, and that therefore it was necessary that there should be in this country "a free Church in a free State." The speaker resumed his seat amidst great applause, and was followed by other gentlemen.

THE REGISTRATION COURTS.—At the Registration Court for the City, the Liberal agent, Mr. Sydney Smith, on Monday entered over a thousand objections to ratepayers claiming for "offices." The point was argued very elaborately by Mr. Hughes, who represented the City Conservative Association, and in the end the objection was overruled, the Reviving Barrister holding that he was empowered under the Act to alter "office" into "counting-house." At the Westminster Registration Court, on Saturday, the claim of one gentleman who had let his house for three months during the past year was disallowed, and that of another who had occupied his house since Sept. 10, 1873, was also dismissed, as the occupancy must date from the 1st August previous. The result of the late revision in the borough of Marylebone shows a clear Conservative gain of 678.

LECTURES FOR LADIES AT OXFORD.—The recent movement for the improvement of female education has been inaugurated. Several distinguished members of the University and well-known citizens will carry out a series of lectures and classes for the special benefit of ladies, in furtherance of the project. Mr. F. J. Furnival, M.A., director of the early English Text Society, will deliver the first course of eight lectures on "Early English Literature," on Wednesday, October 21, at 3 o'clock, at the lecture room of the Clarendon-buildings, to be continued on succeeding Wednesdays at the same hour. Arrangements have also been made with the Bodleian Librarian by which any student may read in the Radcliffe Library by showing her lecture ticket. The books recommended by the lecturer will be placed there for the use of students. On Saturday afternoon there will be an arithmetic class conducted by Mr. Belsham, commencing on October 24. Should a sufficient number of names be forthcoming, there will also be a class for the study of the German language and literature, and for conversations, conducted by Dr. Harrmann Talanow, teacher of German. It is proposed to hold it on Mondays, at three o'clock, beginning on October 19, and those joining it will be supposed to possess already an elementary knowledge of the language. Both arithmetic and German classes will be held in the Clarendon-buildings.

## Correspondence.

## DISENDOWMENT.

*To the Editor of the Nonconformist.*

SIR,—I cannot allow Mr. Charles Williams to ride off the field under a cloud of misrepresentation. He still speaks of me as the advocate of a compulsory congregationalism for the Disestablished Church. I beg to say again that I advocate neither compulsory Congregationalism nor compulsory Episcopacy, but would leave every congregation at liberty to adopt its own form of church government. The difference between me and Mr. Williams is this:—I would endow the Disestablished Church with none of the National Church property, but as the buildings must and will be used for religious purposes, I would place them severally under the control, that is in the use, of the congregations, leaving them to adopt the Episcopalian or any other form of church government as they may please. He would deliver over to a representative Church Body the recent churches and the recent private endowments, or he would give the old national churches to this representative body as an equivalent for the recent endowments, and compel the people to submit to the government of this representative body, under pain of forfeiting their right to the use of their church buildings or endowments. I think this is a fair statement of the difference between us. In my judgment it is one of incalculable moment in its bearings upon the future condition of our country. Should the Liberation Society adopt Mr. Williams' plan, I, for one, shall feel bound to withdraw from it, and to contend most earnestly for the perpetuation of the present connection of Church and State as the less of two evils.

I remain, Sir, yours respectfully,  
DAVID LOXTON.

Sheffield, September 25, 1874.

*To the Editor of the Nonconformist.*

DEAR SIR,—I gather from Mr. Williams' letter in your last issue that, much as he dislikes State-Churchism, he dislikes Congregationalism more.

He is anxious that "the clergy" should not be "dependent upon the voluntary support of their flocks." And therefore he would endow them with a certain amount of national property for their free use and benefit. If this is the creed of the Liberation Society, I for one don't think it worth fighting for. I, like Mr. Williams, "don't want Parliament to favour Congregationalism, or prevent the formation of an Anglo-Catholic Church."

I, like Mr. Williams, believe the State should let religion alone. But I think the endowment of clergy or sects a curious way of letting it alone. Religion cannot be assisted in this way. Priestcraft and Sectarianism may. To my mind Mr. Loxton's views are logical, and present the only honest and politic plan of dealing with the national property so long enjoyed by "the Church of England."

Yours faithfully,  
THOMAS NICHOLSON.

Sheffield, Sept. 26.

## CHURCH FINANCE AND THE CONGREGATIONAL UNION MEETINGS.

*To the Editor of the Nonconformist.*

SIR,—In your last issue Mr. Ross, who is worthy of all praise and honour for his services in connection with Church finance, gives illustrations of the efficacy of the weekly offering system, &c., and hopes that if the two friends who write to him are present at the Union meetings soon to be held at Huddersfield, they will speak on that subject. But it is earnestly to be hoped that none of the brethren will be so imprudent as to occupy the limited time of the conference about their success with any fancy methods of contribution. The weekly offering system is an excellent one, but the subject has been amply ventilated for the last ten or fifteen years, and is gradually gaining ground. The committee of finance, at their meetings in Birmingham and London, have no doubt entered fully into the various methods of contributing to the support of religious interests, but the great want of the Congregationalists is some practical plan of judiciously supplementing the offerings of the smaller churches and congregations. Whatever special method of contribution may be adopted, there is a large number of congregations in the smaller towns and villages of the thinly-populated counties which are unable to give a liberal support to the ministry. The committee know this well, and therefore their aim is, not to discuss various modes of contributing to ministerial support, but to suggest some well-devised plan whereby the larger and wealthier churches may assist those feebler ones which, after having contributed to the best of their ability, fall short of that amount of support which it is most desirable to attain. If the larger and wealthier churches take the matter up, as they do the interests of the London Missionary Society, the thing will be done. That a large number of the Congregational ministry deserve a far better support than they receive, is generally acknowledged, and let us hope that the matter will take a great step in advance at the Union meetings to be held

at Huddersfield. "Tis a consummation devoutly to be wished."

Yours truly,  
O. P. Q.

South Creak, Norfolk.

## THE MANCHESTER FREE LIBRARY.

*To the Editor of the Nonconformist.*

SIR,—For a long time I have read your most useful and instructive journal in one of the Manchester free libraries, and have heartily endorsed your teachings against the unrighteousness and the unscripturalness of a Church being united to the State. However, for some weeks past I have missed your periodical in the above library, but thinking the missing ones would be coming in a bundle, I waited as patiently as I could, indeed, until my patience got jaded, in desiring to see the *Nonconformist* newspaper. I therefore spoke to the librarian, and informed him of the absence of the journal, and also inquired if the municipal authorities had ceased to take it in—when he informed me it had not been supplied by the Corporation, but by a Dissenting friend, and he had from some cause or other declined further to present it to the library. My object, Sir, in writing to you is simply to express my regret at the withdrawal of so useful a paper, and to suggest to you that if our municipal authorities of Manchester will not supply our free libraries with your invaluable literature, that some of our Nonconformist friends (rich in this world's goods) will kindly supply this one thing needful. In my opinion your journal is one of the most truly Liberal papers I know, and I cannot really express to you my profound astonishment when I see such a class of papers taken in by the Corporation authorities—papers which if read must tend greatly to demoralise the young readers for whom they are intended—and your journal excluded. It is amazing to me that the omission of the *Nonconformist* has not been noticed by some one more closely connected with it. I would further add, if your principles are to become more generally known, and have any powerful effect on the constituencies, your paper should have a circulation more among the working classes, and not be kept so exclusively in the midst of our ministers who seldom give us a lecture upon our duties in relation to the Liberation movement.

Our Church and Conservative friends take good care that their literature is supplied in our free libraries in an abundant measure. Hoping, Sir, that my suggestions may have some effect, and cause immediate steps to be taken to remedy the present evil,

I am, yours truly,  
AMOS RAMSBOTTOM.

[As our correspondent hints, the five copies of the *Nonconformist* to the Manchester Free Library were supplied through the liberality of a gentleman in that city, and we should, under the circumstances, have no objection to continue to send them at the same reduced rate, viz., cost price.]

## A WORD OF WARNING.

*To the Editor of the Nonconformist.*

SIR,—Last week two "Sisters of Mercy"—or "Sisters of Nazareth" perhaps they would prefer being called—from "Nazareth House," Hammersmith, W., appeared in Tonbridge, and at once commenced a systematic "from house-to-house" visitation, soliciting subscriptions and donations for the institution they so ably represent. When asked for a report they present you with a tractate containing two letters, one "By our Special Reporter" and the other by "A Protestant" reprinted from the *Daily Telegraph*. These letters, which are headed "Lullaby-Land," of course paint in glowing colours the paradise of "Nazareth House," and depict with much pathos the charitable deeds of the "Sisters," who, "for the love of God," have devoted themselves to the work there. To say nothing of the interesting appearance of these "Sisters of Nazareth" and their good address, they can give a very good account of "Nazareth House," and its works of charity, so that the unsuspecting and credulous may think it one of the most liberal and truly Christian institutions in the country—worthy of the support of all good people.

But there is one fact which ought to be known, and which these very plausible "Sisters" do not care to bring into the foreground, viz., that "Nazareth House" is essentially and thoroughly a *Roman Catholic* institution, and, doubtless, forms an efficient part of the great *Romish* propaganda in this country. What they say about "No restraint" being put on the inmates in the matter of religion is all moonshine, or rather, "a delusion and a snare," for everyone who knows anything of the *genius of the Church of Rome* knows well, that, regarding all of every sect outside her own pale as heretics, her primary and persistent purpose is by all possible means within her reach, both fair and foul, to make converts to the *Roman Catholic* faith.

These "Sisters," doubtless, are visiting or will visit other towns in behalf of "Nazareth House," and this word of warning is intended to put on their guard any, who, in the goodness of their hearts, may otherwise give their money, innocently and unwittingly, to propagate the heresies and corruptions of the *Roman Catholic* Church.

I am, Sir, yours, &c.,  
DAVID HARDING.

P.S.—Let none be deceived by the letters from the

*Telegraph*. From anything that appears to the contrary, they may have been written by a *Jesuit* in "Anglican Orders," and a lady friend of his!—D.H.

## THE LONDON HOSPITAL SATURDAY FUND.

*To the Editor of the Nonconformist.*

SIR,—As Hospital Saturday is now so close, I feel assured you will kindly accord to it the support of your invaluable journal, and with this view, I respectfully ask that you will permit me to inform your readers that the Directors of the Crystal Palace, with the generosity and public spirit which characterises all their proceedings, have arranged a fete for the benefit of Hospital Saturday on the 5th of October next. The arrangements for the fete are of a magnificent nature.

It will be only fair, therefore, to the directors that the public should evince their interest by being present in large numbers.

I am, Sir, yours, &c.,  
WALTER J. THICKE, Assistant Sec.  
Central Committee Rooms, 45, Leicester-square, W.C.  
September 24, 1874.

## SCHOOL WORK AND HEALTH.

*(From the Pall Mall Gazette.)*

In the last annual report of the Massachusetts Board of Health there is a very interesting and instructive paper on the influence of school attendance upon health. A circular was sent out through the State to persons competent to give an opinion on the subject, inviting replies to a series of ten questions enclosed. Answers were received from 160 correspondents, of whom 115 were physicians, nineteen physicians and members of school committees, fourteen teachers of experience, and six superintendents of schools. "Without doubt," observes the author of the report, "many more than nineteen of the physicians have served on school committees, though there is direct evidence with regard to this number only. It will also occur to all who know New England life that not a few of these physicians must have taught school while acquiring their education in colleges and medical schools."

The first question put was worded as follows:—"Is one sex more liable than the other to suffer in health from attendance on school?" And of the answers 109 said, "Females more liable than males"; 31 said, "Both alike liable"; while only one said, "Males more liable than females." As a specimen of the great majority of the answers the following is given:

"Beyond doubt the girls, from the fact that they are girls, are more liable to suffer than boys. In my own experience with both sexes, I found this excess of liability to be very manifest, and I governed my methods accordingly. . . . At certain periods I think that study with girls should wholly cease for some days. (The italics are in the original.) Any one who has taught boys and girls—in separate schools, I mean—must have noticed the greater proportionate irregularity of attendance by the latter, and, as a parent, he would readily know the reason, and know the necessity of cessation from work. I refer to girls between twelve and twenty years of age.

The second question asked is, Does the advent of puberty increase this liability? It is the opinion of more than seven-tenths of the correspondents that girls are more liable than boys to be injured, and of eighty-seven one-hundredths, or almost nine-tenths, that this liability increases with the advent of puberty. "Up to the thirteenth year," says the author of the report, "identical co-education is hygienically safe, with the proviso that we make a most cautious use of simulation in all its forms, since at no age is it as safe for girls as for boys. After the thirteenth year, girls should be tasked or disciplined just as boys are. For them such flexibility should be introduced into the school régime as shall fully recognise the feminine law of periodicity, for want of which recognition our high and normal schools, and the first classes of our grammar schools, are injuring many and endangering all their female scholars."

Turning now to the quotations from correspondents, we find the following, among others:—"Under the abnormal conditions of the physical system produced by this cause, not only do the more emulous and studious girls suffer from the study which they evidently ought to intermit, but the ordinary and habitual task-work necessary to keep abreast of the studies is far too severe a draught on many constitutions. Not a class passes through our high schools of which some of the girls are not compelled to discontinue a part or all of their studies for a time on this account; and not unfrequently they sever altogether their connection with the school, too feeble to venture a renewal of their studies. The teachers are watchful and considerate in this behalf, but it is scarcely possible to individualize so as to guard against evil results."

The very important subject to which these questions refer has of late attracted a good deal of attention from the medical profession, especially in the United States, where theories of identical education of the sexes, and even of co-education, have recently become vastly popular. It will be seen that the testimony collected by the Massachusetts Board of Health strongly corroborates the views put forward by Dr. Clarke in his "Sex in Education," and by other medical writers. Extreme partisans, like Mrs. Ward Howe, who has lately undertaken to reply to Dr. Clarke, will, of course, remain unconvinced. But with impartial people the recorded experience of so many persons, either

practically engaged in the work of education or so placed as to have excellent opportunities for observing the influence of school attendance and study on either sex, will have its weight.

A matter less likely to excite feeling, and consequently in danger of receiving less attention than it deserves, is raised by the third query, which inquires, Whether the injury is most likely to fall on the osseous, the respiratory, the digestive, or the nervous system? Ninety-five correspondents answer, "On the nervous system"; fourteen, "On the respiratory and nervous"; and fifteen, "On digestive and nervous." Over three-fourths of all the correspondents, therefore, agree that the nervous system is most in danger, though some add that the respiratory and digestive systems are also apt to suffer. It would seem, however, from the quotations annexed that in answering this question also most of the correspondents have girls more especially in their mind, but their remarks apply to both sexes. Here is an extract to which we would invite the attention of school managers and parents:—

My attention has been directed for several years to the effects of position in schools upon the spinal column. I was first induced to notice it in our high-school girls, from the fact that they could be pointed out from grammar-school girls of the same age by their awkward stooping attitude and swinging step, and I was led to trace it to some cause satisfactory with theory. I found in the high school that the desk was placed so far from the seat, in order that they might have room between desk and seat during recitation, that they could not rest their books upon the desk without leaning forward to study, which fully accounted for the stooping and the rounding of the spine and shoulders. . . . I succeeded in having the desk placed near enough to the seat to allow the pupil to rest the book with ease while sitting erect. And in another six months the effect was apparent in all the classes. . . . In our schools the seats are but little better than smooth boards, and support only a very small surface. This small surface soon grows painful, and then the children fall into all sorts of shapes to relieve the pressure over so small a surface. I then noted some of the common attitudes of the children after they had been in their seats for half an hour or more, and had a measure taken of their legs under the knee (which was done by an instrument constructed for the purpose, so that the whole school could be measured as fast as the figures could well be made), and this compared with the height of the chair. Now, in order to prove the effect upon the muscles, and also to show the curvature of spine, a boy of twelve years old, well developed, was selected and photographed, without clothing, in several of these attitudes, thus showing every shade of pressure, and the effects upon the muscles—not those under pressure, but more particularly those of the cavities, as the abdomen and thorax, and the various curvatures of the spine. A well-arranged skeleton was also photographed, and, to our surprise, the same positions gave the same curvatures as in the boy.

Passing over the fourth question as not having elicited any important statement of fact or opinion, we come to the fifth, which has reference to preparatory study out of school. With regard to it, 100 correspondents are practically adverse in the case of children who have not reached the high school, 79 are adverse under all circumstances, seventeen are uncertain, and only twenty are favourable. Those who are in favour of home preparation argue that but a part of the time spent in school is devoted to real study. Upon this point, and still more upon the influence of "worry" upon boys and girls, the following remarks of the author of the report deserve consideration:—

It seems a misapprehension to exclude from the estimate of study the time spent in recitation, which is surely brain-work of quite as exhaustive character as any done by children. It is quite true that they enjoy telling what they know when they tell it quite at ease and under no fear of the consequences of failure; but even then it involves all the complicated mental processes necessary to making a public statement, which adults are not inclined to consider in the light of a recreation, especially when subject to the interruption and criticism of a superior. And the child's mental effort is by no means over when he has answered his question. He must attend closely to every other question and answer and correction and explanation, and must try to strike the balance and retain the result for a future recitation. . . . But when, in addition to the legitimate demands of recitation, the scholars are in a state of anxiety and excitement as to the consequences of failure or success on their rank in class, or on the record which is to go to parents and committee, "worry" is added to work, and the resulting wear and tear of brain and general nervous system is out of all proportion to that involved in quiet acquisition of the same task.

To this question of worry, or over-excitement from emulation, we are again brought back by the seventh question, and to it the author of the report devotes for the second time nearly five pages. As he points out, its evil effects fall chiefly on the studious and ambitious, who need no artificial stimulus to work, and the anxious and sensitive, who are unable to bear one. Further, the inevitable evil of the system is aggravated by the fact that accurate knowledge of the lesson is not alone sufficient, it must be recited in the canonical style, "and public exhibitions, examinations, and graduating exercises are admirably calculated to bring the evil to a climax; acquiring with every year more of publicity, more of excitement and display, more of complication and expense, they prove, far oftener than the public suspects, the last ounce that breaks the back of physical and mental endurance in the girls of these graduating classes, leaving them exhausted and excited for months, and sometimes for years." As illustrating the points here insisted on we reproduce the following quotation from a correspondent:—

I was first led to the inquiry from the effects upon

my own children when pupils, as I found their health impaired by position, and one of them by severe pressure from "cramming," so that she lost at least two years of her tuition in the high school by disease of the brain, manifested after her graduation. No books could be allowed her, even light reading. She was never sick, but became anaemic, and I feared softening of the brain.

I found that two of the class had died during the vacation, and one lost her place on graduation day by being taken sick that day. She barely lived, but did not study or read for months after.

The testimony collected under all the remaining questions is important; want of space, however, compels us to pass over all but one. That one seems to deserve particular attention, because the practice which the majority of the correspondents condemn is adopted in some, at least, of the schools lately established for the better education of girls. We refer to the practice of allowing no break in the school day. Eighty-nine of the correspondents disapprove of the practice, seven approve of it, three approve of it under certain conditions, and forty-two are uncertain. "A single five hours' session," says one correspondent, "violates every principle of school hygiene. During the last two hours of such a morning teachers and scholars, jaded by the labour and confinement of the time that has gone before, are incapable of the best work." "The healthy appetite," says another, "has passed away; the social dinner-table has been set and cleared; the high-school pupil takes his dinner, and, like a dog, eats it alone. Taking it upon a stomach that partakes of the languor and lassitude of the whole system, he fails to enjoy it while eating, or to digest it afterwards. There could not well be found a surer cause of dyspepsia."

#### ELECTION INTELLIGENCE.

CAMBRIDGESHIRE.—After a number of meetings, at which he was coldly received, Mr. F. S. Powell, the candidate of the Conservative gentry, has retired. In his farewell address he says:—"This election does not turn on political opinion. It is now manifest that the tenant farmers who have voted will in large numbers strenuously support a candidate who in their judgment has won their battle in a controversy with a class not in possession of the franchise. I am convinced that it would be a grave error to return any member to Parliament in celebration of such a victory. I venture to warn the Conservatives of the mischief that must result to them should they be associated with such a policy." Mr. Rodwell, Q.C., is now in possession of the field, and will be unopposed, the Liberals of the county having resolved that under the existing circumstances it was not expedient to bring forward a Liberal candidate. It seems that the Marquis of Tavistock, Mr. C. W. Townley, and Mr. Milner Gibson, had each declined to stand. Mr. Rodwell takes a decided stand on the tenant-right question. He does not see why the agriculturalist should not be compensated for fixtures upon a farm in the same way as the manufacturer was who was engaged in business. No shorter notice than twelve months should be given; some of his friends thought eighteen months. The tenant should be compensated for unexhausted improvements; that he would advocate on public grounds, on the ground of the landlord and also of that of the tenant.

NORTHAMPTON.—Mr. Arthur Arnold, as well as Mr. Jacob Bright, having declined to come forward as a Liberal candidate, Mr. W. Fowler, ex-member for Cambridge, has consented to stand. Mr. Fowler is a member of the Society of Friends, and has been, he says, always opposed to the principle of Church and State. The following is the substantial part of his address:—

Few questions are pressed forward when a Conservative Government is in office. Stagnation for the moment prevails, but some questions cannot be long delayed. The recent discussions of the Public Worship Regulation Act have called much attention to the present position of the Church of England. It is my conviction that whatever may be the consequences of that Act, the day is not far distant when the electors will have to consider whether any one denomination of Christians, however ancient and respectable, ought to be established by law. I am convinced that such establishment is wrong in principle, and I am prepared to accept the consequences of that conclusion. At the same time, I wish it to be understood that if permitted to take part in the final settlement of this great question, I shall do all in my power to secure a due regard to the interest of all parties concerned, in a spirit of perfect equity. I think that the franchise ought to be extended to occupiers of houses in counties. I am very anxious to see a decided change in the laws as to the tenure and occupation of land, so that owners may have more freedom in dealing with their property, and occupiers may have security for the repayment of moneys laid out by them in improvements of which they have been unable to secure the full benefit. I think that such alterations in the tenure of land, as I have advocated would tend to a rapid improvement of the cottages inhabited by the labouring classes.

Mr. Fowler was well received at a meeting of some 2,000 persons on Friday night, presided over by Mr. Perry, and the show of hands at the close was entirely in his favour. As an instance of muddling legislation last session he quoted the Licensing Act, the Endowed Schools and the Public Worship Acts. As to disestablishment, although he thought it must and should come, he would not pledge himself to vote for any abstract resolution that might be brought forward, for if he went to Parliament he must go as an independent representative. On Monday Mr. Fowler held two meetings, at one of which Mr. Bradlaugh tried to force an entrance, but the meeting unanimously decided

against having him present. Mr. C. G. Merewether addressed a meeting in the circus, which was very noisy. He confined himself to criticising the political programme of his opponents. Mr. Phillips, M.P., also spoke amidst much interruption. No show of hands was taken. The writ has arrived, and the polling is fixed for Tuesday next. Mr. Fowler's chances are considered good, though many hold the opinion that with two Liberals in the field, the success of the Conservative candidate (Mr. Merewether) is sure.

#### THE BEECHER-TILTON SCANDAL.

We have already expressed our belief as to the extreme difficulty of forming a positive conclusion upon the conflicting evidence in this case, apart from the characters of the principal parties to it. In the case of Mr. Tilton there is only too abundant evidence of his grievous failings. Mr. Moulton, the "candid friend," has revealed his own character. In his second statement he plainly charged Mr. Beecher with successful violence towards a lady whose name he is good enough to suppress; though it was well known who was pointed at, and who bore a most irreproachable character. If not true, so infamous a charge was not likely to pass unchallenged. It may be remembered that in the statement, Moulton referred to a letter written by a lady to Mr. Beecher, charging the pastor of Plymouth Church with gross misconduct towards her. Moulton did not name the writer of the letter, but it was no secret that the person referred to was Miss Edna Dean Proctor. It appears, however, that the letter which she wrote referred exclusively to business matters, and on the 16th inst. her lawyers were directed to prosecute Mr. Moulton for malicious libel. General Tracy, who is one of Miss Proctor's counsel, gives a history of the case. He states that in 1868 Miss Proctor wrote a book known as "Beecher's Life Thoughts." It had a great run, and she was about to publish a second volume on the same subject when a work was announced by another author under a like title. Until the publisher's notice that it was to appear with Mr. Beecher's approval, Miss Proctor had not heard anything of the existence of such a work, and she and her friends were very indignant at what they regarded as bad faith on the part of Mr. Beecher, and she said some very severe things about him. Finally, however, Mr. Beecher wrote to her explaining the circumstances, showing that he had not favoured the other publication, and that it was not being published with his approval. This explanation satisfied Miss Proctor that Mr. Beecher had acted honestly in what he had done. This note, which was written in 1871, refers to the whole business difficulty, states how angry she felt towards Mr. Beecher at the time; but that she had since come to the conclusion that he had acted from proper motives, and that she had done him great injustice in some particulars. "Now," adds General Tracy, "Moulton knew that that was what the letter referred to; that it was a business transaction, and nothing else." Proceedings have been commenced against Moulton. Damages are laid in the suit at \$100,000. The necessary papers were filed in the United States District Court, and an order of arrest issued for Moulton.

In the *New York Independent* of the 23rd, Dr. Leonard Bacon expresses his opinion on the report of the investigating committee, which he holds to mean that there is not even a *prima facie* case against Mr. Beecher. He says:—

In common with tens of thousands whose hearts have been pained so long by the existence of the scandal, I accept the report of the committee. Some things, we must acknowledge, are not yet entirely explained; but, so far as the testimony has been given to the public (and I assume that everything important has been published), there is in the whole mass nothing upon which a probable charge against Mr. Beecher could be founded. In the present position of the affair Mr. Moulton and Mr. Tilton stand before the public charged with a foul conspiracy; and it is for them to vindicate themselves, if they can—the very thing which they are promising to do.

I do not forget that the entire proceeding in the Plymouth Church—from the appointment of an investigating committee to the enthusiastic church-meeting—has been essentially *ex parte*. How could it be otherwise? An investigation by a grand jury is essentially *ex parte*—an inquiry in behalf of the State, as one party, to determine whether another shall be put on trial, just as this was an inquiry in behalf of the Plymouth Church as one party to determine whether another party—namely, the pastor—should be put on trial. The business in hand was not the trial of an accused person, but only a preliminary inquiry. It was at Mr. Beecher's request that the inquiry was instituted. Every member of the committee was his friend and was selected by him for that special service. . . . Assume that, as friends of Mr. Beecher, they were biased in his favour; but must we not also assume that, as honest men, charged with a momentous inquiry, they were conscious of that bias and on their guard against it? Who can believe that those men—however painful the thought of their honoured pastor's becoming infamous might be to them—would consciously attempt to cover the evidence of his guilt, or in any way to do the work of the Lord deceitfully? If Henry Ward Beecher is what Tilton and Moulton say he is, who is there of those six men—who is there in the Plymouth Church—that would be willing to retain him in his high position? Till Moulton and Tilton shall clear themselves from the charge of conspiracy which lies against them (a charge which, if true, should send them to the penitentiary) I accept the report of the Investigating Committee.

It is possible that, when the matter shall have been

thoroughly examined before a jury instructed by judges that can compel witnesses to testify under oath, we may have occasion to reconsider the question of Mr. Beecher's integrity and purity. The suit which has been commenced on behalf of Mr. Tilton, and the more important suits in which Mr. Bowen is plaintiff, will involve a more thorough investigation than has hitherto been possible. That thorough investigation is what the case requires. Who is afraid of it? Not Mr. Beecher, surely, for, as the case now stands, he cannot be suspected of fear without being suspected of guilt. Not the members of the great church which is so deeply interested; for to suppose that they are afraid of investigation is to suppose that they distrust the moral character of their pastor and are willing to stand by him, however guilty, if only they can conceal his wickedness. Not in the name of Christianity can such investigation be deprecated; for, if Mr. Beecher is innocent (as in the present show of evidence we hold him to be), the more thoroughly the scandal is investigated the more complete will be his vindication, and if he is guilty (as others besides Tilton and Moulton still maintain) the early and full exposure of his guilt, and not the concealment of it, is what the interests of Christianity require.

## FOREIGN MISCELLANY.

A request has been made to the Pope to confer the honour of canonisation upon Louis XVI.

We learn from New York that the town of Antigua, in Guatemala, has been destroyed by an earthquake.

In a speech to the inhabitants of Vizille, M. Thiers is reported to have said, "With the assistance of my friend Casimir Perier, we shall found the Republic."

At the International Rifle Match which has just taken place in New York between representatives of Ireland and America, the latter won by three points.

In consequence of the continuance of conflicts between the whites and negroes in Alabama, it has been found necessary to send a military force for the protection of public order in that State.

The excavations at Rome bring every day to light some new object of interest. Among the last is a magnificent bust in perfect condition of the Empress Plotina, wife of Trajan, which will be deposited in the Museum of the Capitol.

An indemnity has been paid by the Government of Guatemala to Mr. Magee for the outrage to which he was subjected some time since, and the British flag has been saluted, in accordance with the conditions laid down by our Government.

The Republican Convention of New York has nominated General Dix as Republican candidate for the post of governor, in opposition to Mr. Tilden, the candidate nominated by the Democratic Convention.

It seems that the French frigate *Orénoque*, which has been so long stationed at Civita Vecchia, is at last about to be recalled. It has been placed under the control of the Minister of Marine, and will be paid off in the course of a few weeks and put in commission.

**THE AMERICAN PRESIDENCY.**—The Republicans of South Carolina in their convention at Columbia on the 14th inst. adopted unanimously a resolution favouring General Grant for a third term. This (the *Tribune* says), is the first open adhesion to the third-term movement by any regular political body, and it is on many accounts a most significant declaration.

**PRUSSIAN ARMAMENTS.**—The Berlin correspondent of the *Times* telegraphs that the German Government are preparing a bill providing for the embodiment in time of war of all able-bodied men no longer included in the line, the reserve, or the land-wehr. They are to form a separate force called the landsturm, and will be summoned only in case of need. The correspondent adds:—"Probably the steady increase of the French and Russian armies, either of which is likely to outnumber the German forces ten years hence, suggested the new measure."

**LADIES ON MONT BLANC.**—A party of three young English ladies, nothing daunted by the death of Mr. Marshall, of Leeds, and unaccompanied by any gentleman, recently accomplished the ascent of Mont Blanc. They started from Chamonix, returning to the same place at midnight, making the journey five hours longer than is usual by not sleeping at the chalet on the road down. This being the first time that three ladies in one party had made the ascent, the inhabitants of the village, on the following morning, presented the adventurous trio with an address and bouquets of flowers.

**AN INDEFINITE WILL.**—The *Gazette* publishes the text of the will of Signor Girolamo Ponti, of Milan, who has bequeathed some of his property (35,000*l.*) to the "three Academies of Sciences of London, Paris, and Vienna," for certain objects specified by the testator. Preceding this document is a despatch from Lord Derby, announcing that the relatives are likely to dispute the will, and that, as it does not clearly appear what British society is indicated, those societies which may wish to bring forward their claims should do so as early as possible. The relatives intend to contest the will, and it is stated that the testator died in a lunatic asylum.

**THE GOLD COAST.**—A correspondent of the *Standard*, writing from the Gold Coast, sends some interesting items. Captain Lees has returned from Coomassie, followed by a train of Ashantee traders. His mission has been a success. The secession of Juabin is accomplished: this may be compared to the secession of Scotland from England, and the Ashantee empire may therefore be considered at

an end. Government has prohibited the importation of arms and munitions of war, for it is not so easy to govern so vast a country when every Fante has a musket and a barrel of powder in his hut. Finally, the *Standard* correspondent informs us that the question of domestic slavery is creating considerable excitement just now throughout the Protectorate. He advises the Government "to take the bull by the horns, and abolish it at once and for ever." But he adds that the owners of slaves will expect compensation.

**CHRISTIANITY IN INDIA.**—The *Friend of India* gives an account of a new religious teacher who is at the head of a very extensive religious movement in the Goorjata. His disciples already number many thousands, and are composed of nearly every caste. He is called the Dhulee Babajee, literally the "Father of Dust"; probably for the reason that he always sleeps on the bare ground. Babajee is very abstemious, has but one meal a day, drinks only water or milk, and never indulges in narcotics. He denounces idolatry, caste, the Brahmins, and the use of spirituous liquors. He inculcates the worship of the Creator and Preserver of the world, and the practice of devotion and prayer to God, truth, charity, and chastity. Whole villages have adopted him as their teacher, and have given up idolatry as far as the worship of the village idols is concerned. His dress is of the most primitive character, composed of a strip of the bark of a tree called "kumbee." His disciples have a number of hymns, composed by themselves, which they sing with great earnestness. The hymns are in praise of the indescribable God, and contain ideas which must have been derived from Christian books, with others that savour of Hindooism. A Parsee writes to the *Bombay Guardian* that the only hope of their race, numbering some 80,000 in India, being saved from extinction, is in adopting Christianity. That journal states that there are thousands of educated Parsees in Bombay who have entirely lost confidence in their own system of religion, and are perfectly convinced of the truth of Christianity. The writer expects the time when vast numbers of them will come out for Christianity together.

## Epitome of News.

The Queen, with the Princess Beatrice and the Duke of Connaught, attended Divine service in Crathie Church on Sunday. The Rev. Mr. Campbell preached. The visitors are now disappearing from Deeside, and the church was not so full as usual.

The Prince of Wales, who is still with his family at Copenhagen, will, it is stated, shortly visit Sweden for an elk-hunting expedition with the King, and will then return to England with the princess and the royal children.

It is authoritatively announced that the Prince of Wales has accepted the Grand Mastership of the Grand Lodge of Freemasons of England.

The Duke of Edinburgh is now in Liverpool, where he assisted yesterday at the inauguration of the Triennial Musical Festival in that town. Soon after his arrival, his royal highness proceeded to lay the foundation stone of the new Art Gallery, which is to be erected at the expense of the present mayor, Mr. A. B. Walker, and will cost 20,000*l.* His royal highness during his stay will reside at the house in Newsham Park usually occupied by the judges during the assizes.

It is reported in naval circles that the Duke of Edinburgh will a few months hence receive an important naval command.

The Empress Eugénie and the Prince Imperial have returned to Chislehurst from the continent.

Mr. Dieraeli's visit to Ireland has been postponed, not for political reasons, but through indisposition, as the Premier is suffering from attacks of bronchitis and gout. It was expected that he would have received a welcome from all classes in Ireland.

Mr. Gladstone has returned to Hawarden Castle, Chester, from London, after a short tour on the continent.

Mr. MacGregor, of the "Rob Roy" canoe, is spending his vacation at Oban, in Scotland, where it is said he is engaged in writing a book.

An address from the Corporation of Bedford in acknowledgment of the Duke of Bedford's gift of the statue of Bunyan, was presented to the duke on Friday at Woburn Abbey.

Mr. Alderman Ellis and Mr. James Shaw, the newly-elected sheriffs for the City of London, were on Monday sworn in at the Guildhall. In the evening they were entertained at dinner at the Mansion House by the Lord Mayor.

Speaking at Fenny Compton, near Leamington, on Monday, Mr. Arch said if bountiful harvests were to be made an excuse for reducing labourers' wages, the men would have cause to be grateful for famine rather than for plenty. Harvest thanksgiving services under such circumstances were mere hypocrisies.

So great was the enthusiasm aroused by the appearance of Madam Patti at the Town Hall, Birmingham, on Friday evening, that after the concert was over a large crowd followed her to the Queen's Hotel, where she was staying. She was cheered and serenaded until midnight. A specially composed *glee* was also sung in her honour. Madam Patti appeared several times on the balcony, and bowed her acknowledgments.

On Friday Sir Michael Costa unveiled a memorial statue of Balfe, the composer, which has been erected by public subscription. The statue has been placed in the vestibule of Drury-lane Theatre, and the ceremony was witnessed by a large gathering of musical celebrities. A tablet is also to be placed in Westminster Abbey.

The Inspector of Reformatory and Industrial Schools states that the number of children charged with offences is diminishing.

Lunacy is on the increase in this country. The total number of lunatics, idiots, and persons of unsound mind registered on the 1st of January last was 62,027, an excess upon the number in the previous year of 1,731: 28,124 of these were men and 33,903 women.

Mr. Bradlaugh (writes a correspondent of the *Birmingham Gazette*) has just threatened the *London Sun* with an action for libel. They said he had been calling himself a Christian, and he has repelled the charge.

The new line of railway between the Finsbury Park station of the Great Northern Railway and the Canonbury station of the North London line is to be opened for traffic early next month, when the Great Northern Company's trains will be enabled to run to and from the Broad-street station by the North London line. The new junction line is 2½ miles in length.

A reduction of 1s. to 2s. per week has taken place in the wages of agricultural labourers in Norfolk. The current rate is now 14s. per week in West Norfolk, and 13s. in East Norfolk.

No settlement of the difficulty between Lord Penrhyn and his quarrymen has yet been made. The men are leaving the district.

The Manchester papers announce the death of Mr. Charles Swain, the author of "The Mind," "Dramatic Chapters," and a great number of lyrical poems, which obtained a wide popularity in England and America from thirty to forty years back.

It is stated that Messrs. Crawshay, the great ironmasters of Cyfarthfa, in South Wales, have finally disposed of their business to Messrs. Williams, the largest copper smelters in Cornwall, for one million sterling.

The Metropolitan Board of Works propose to confer with the Government as to freeing the remainder of the toll-paying bridges over the Thames.

The North Staffordshire miners have resolved almost unanimously to secede from the Amalgamated Association, and they intend to join the National Society. By this secession the Amalgamated Association loses nearly 7,000 members.

The *Birmingham Post* says Mr. Chamberlain has conducted the public business with such dignity and capacity that, if he can be induced to take the mayoralty for a second year, no better choice could be made.

Experiments were made at Portsmouth on Saturday with a view to try the effect of torpedoes on ironclads. The Oberon was fitted up to represent a vessel of the Hercules class, and a torpedo was fired under her. The ship heeled over, but did not sink, and it is believed that she has not been materially injured. The Empress of Austria was among those who witnessed the operations.

The Channel Fleet, after its cruise in the north, arrived at Spithead on Friday.

It is stated that a ticket-of-leave has been granted to William Roupell, ex-M.P. for Lambeth, who was sentenced to penal servitude for life for forgery on September 24, 1862. Since he has been at Portland he has proved himself an excellent nurse to the sick and dying prisoners.

Jean Luie, the witness who figured so prominently in the Tichborne case, was removed on Saturday from Millbank to Portland prison. He is sent in the penal class, not having completed his nine months' solitary confinement.

Mr. James Beech, a retired farmer, seventy-four years of age, was found dead on Wednesday night in the cellar of the house where he had lived at Bechtton, near Sandbach. He had apparently been murdered with a billhook. The perpetrator of the crime has not yet been discovered.

At an inquest at Coventry on Saturday a verdict of "Wilful murder" was returned against James Hayes, the evidence showing that he had killed a neighbour named John Rowley by striking him on the head with a poker.

At an inquest at Sheffield on the body of a man named Donovan, who had died suddenly, it was stated that the stomach contained 1lb. 10oz. of nails, some an inch and a half long, several pieces of iron, and an awl without a handle. A verdict of "Death from peritonitis" was returned.

To-day the sittings of the Social Science Congress commence at Glasgow.

Yesterday, being Michaelmas Day, a Common Hall was held at Guildhall to choose an alderman to succeed Sir Andrew Lusk, M.P., the present Lord Mayor, whose term of office expires on the 9th of November. Alderman Stone was unanimously elected.

Another of the persons injured in the Thorpe collision, Mrs. Coote, died yesterday in the Norfolk and Norwich Hospital, making the twenty-fourth victim. Captain Tyler has again adjourned his inquiry *sine die*. The county coroner concluded his inquiry yesterday, and the jury, after a long deliberation, returned a verdict that the collision was caused by the carelessness and neglect of John Robson and Alfred Cooper; and further, that in their opinion Robson was guilty of manslaughter.

**BAPTIST UNION OF GREAT BRITAIN  
AND IRELAND.**

President—Rev. CHARLES STOVEL.

The AUTUMNAL SESSION of the Baptist Union will be held at NEWCASTLE-ON-TYNE, on WEDNESDAY and THURSDAY, Oct 7 and 8, to be preceded by Missionary Services on TUESDAY, Oct. 6.

The Secretaries of the Local Committee are Rev. J. Mynsell, Rev. G. D. Malins, Mr. Hutchinson, and Mr. John Potts, from whom ministers, delegates, and others may obtain tickets of admission and copies of agenda.

E. STEANE, D.D.,  
J. H. MILLARD, B.A., Secretaries.

**THE CONGREGATIONAL UNION of  
ENGLAND and WALES.**

Chairman—Rev. J. GUINNESS ROGERS, B.A.

The Thirty-fifth Autumnal Assembly of the Congregational Union will be held in HUDDERSFIELD on OCTOBER 12th, and three following days, when the following will be the order of proceedings :—

MONDAY, 12th OCT.

A SPECIAL PRAYER-MEETING in Highfield Chapel at 7 p.m. Chairman—Rev. J. C. Harrison (London).

A SERMON in Highfield Chapel at 8 p.m. Preacher—Rev. Dr. H. Wilkes (Montreal).

TUESDAY, 13th OCT.

The ASSEMBLY at 10 a.m. in Ramsden-street Chapel. Business :—The Chairman's Address—The REPORT of the CONFERENCE on CHURCH FINANCE, with a resolution to be moved by the Secretary and seconded by Henry Lee, Esq. At 2.30 p.m., Dinner in the Armoury. At 7 p.m., A PUBLIC MEETING for the Exposition and Enforcement of Free Church Principles. Chairman—Henry Richard, Esq., M.P. Addresses will be delivered by the Revs. Dr. Parker (London), A. Thomson, M.A. (Manchester), and W. M. Statham (Hull). Also at 7 p.m., a SERMON in Hill House Chapel. Preacher—Rev. G. W. Conder (London).

WEDNESDAY, 14th OCT.

ASSEMBLY in Ramsden-street Chapel at 10 a.m. ADDRESSES by DELEGATES from other bodies. A JOURNED DISCUSSION on Church Finance (if necessary). RESOLUTIONS in regard to British Missions, to be moved by Rev. Dr. A. Morton Brown (P.) (Cheltenham). Statements will be made concerning Milton Mount College by T. Scrutton, Esq., and concerning the Continental Evangelical Society by the Rev. C. Clemence, B.A. (Nottingham). Other Institutions, which have a special claim on the sympathies of Congregationalists, will be represented as time may permit. At 2 p.m., Dinner in the Armoury. TWO SECTIONAL MEETINGS will be held at 3.30 p.m.—1. In High-street Chapel (New Connexion). Chairman—Edw. Crossley, Esq. A Paper will be read by the Rev. Watson Smith (Wilmot), "On the Respective Spheres of Science, Philosophy, and Revelation." 2. In George-street Chapel. Chairman—J. Spicer, Esq., J.P. (London). A Paper will be read by the Rev. G. S. Barrett, B.A. (Norwich), "On Open Communion." At 6 p.m. there will be a CHILDREN'S SERVICE in Ramsden-street Chapel. Preacher—Rev. E. Paxton Hood (London). At 7.30 p.m., a MEETING FOR WORKING MEN, in the Armoury. Chairman—S. Plimsoe, Esq., M.P. Addresses will be delivered by the Revs. R. W. Dale, M.A. (Birmingham), W. Dorling (London), and E. Butler, Esq. (Leeds). Also at 7.30 p.m., a SERVICE OF SONG at Highfield Chapel.

THURSDAY, 15th OCT.

ASSEMBLY in Ramsden-street Chapel at 10 a.m. REPORT on Sunday-school Statistics. RESOLUTIONS on Report. OFFICIAL RESOLUTIONS. At 2 p.m., Dinner in the Armoury. At 6.30 p.m., CONVERSAZIONE in the Armoury, at which a Paper will be read by the Rev. R. Bruce "On Congregationalism in Huddersfield."

*District Meetings.*

Public meetings will be held for the exposition and enforcement of Free Church principles, and for promoting the revival of religion in neighbouring towns, as under (for further particulars see local announcements).

DRWSBURY.—On Tuesday evening, 13th Oct., in Springfield Chapel. Chairman, E. Grinwade, Esq. (Ipswich). Addresses will be delivered by the Revs. Dr. Kennedy (London), Geo. Stewart (Glasgow), and Geo. Snashall (Ipswich).

CLECKHEATON.—On Wednesday Evening, 14th Oct., in the Congregational Chapel. Chairman, C. J. Andrewes, Esq., J.P. (Reading). Addresses will be delivered by the Revs. J. Guinness Rogers, B.A., Chairman of the Union; J. B. Heard, M.A. (late clergyman of the Church of England); and F. Sonley Johnstone (Wolverhampton).

BRIDGHOUSE.—On Wednesday Evening, 14th Oct., in the Congregational Chapel. Chairman, H. Wright, Esq., J.P. (London). Addresses will be delivered by the Revs. G. W. Conder (London); C. Edward B. Reed, M.A. (Warminster); and T. W. Aveling (London).

SOWERBY BRIDGE.—On Wednesday Evening, 14th Oct., in the Congregational Chapel. Chairman, S. Whittaker, Esq. (Derby) (P.). Addresses will be delivered by the Revs. A. J. Bray (Manchester); A. Rowland, LL.B. (Froome); and J. Hunter (York) (P.).

[NOTE.—A point of interrogation placed after a name indicates that the consent of the gentlemen named has not yet been obtained.]

ALEXANDER HANNAY, Secretary.

18, South-street, Finsbury, 30th Sept., 1874.

**ANERLEY NEW CONGREGATIONAL  
CHAPEL, ANERLEY-ROAD, S.E.**

The FOUNDATION-STONE will be laid (n.v.) on THURSDAY, October 8, by SAMUEL MORLEY, Esq., M.P. Collation in the Schoolroom adjoining present Chapel at One o'clock. Ceremony to commence at 2.30, in which Revs. T. C. Hine (of Sydenham), T. W. Aveling (of Kingsland), and W. Marten Smith, Esq. (late President of Surrey Congregational Union), are expected to take part. Tea in Schoolroom at Five. Public Meeting in Chapel at 6.30, in which Revs. G. W. Conder (of Forest Hill), Morris Jones (of Lewisham), J. S. Bright (of Dorking, President of Surrey Congregational Union), Samuel Morley, Esq., M.P., Benjamin Scott, Esq. (City Chamberlain), and others are expected to take part.

The site is about 100 yards distant from the Anerley Station (L. & S. C. R.) and but a few minutes' walk from Crystal Palace and Peckham Stations.

Trains from London Bridge to Anerley, 12.5, 1.13, 1.32, and 2.15 p.m.

CONTRIBUTIONS, to be laid on the stone, will be thankfully received by the Pastor, Rev. Joseph Halsey, Woodlands, Anerley, S.E.

**CONGREGATIONAL TOTAL ABSTINENCE  
ASSOCIATION.**

President—EDWARD BAINES, Esq., Leeds.

Treasurer—SAM'L MORLEY, Esq., M.P., 18, Wood-street, E.C.

Honorary | Rev. LL. D. BEVAN, LL.B.  
Secretaries. | Mr. W. J. BARLOW.

The INAUGURAL PUBLIC MEETING will be held at GEORGE-STREET CHAPEL, Huddersfield, on MONDAY EVENING, 12th October, 1874.

The Chair will be taken at Half-past Seven o'clock, by EDWARD BAINES, Esq.; and addresses delivered by the Rev. G. T. Coster, Rev. J. A. Macfadyen, M.A., Rev. J. S. Russell, M.A., Rev. Geo. Snashall, B.A., Rev. Geo. Thompson, Rev. J. H. Wilson, and others.

And on THURSDAY, 15th OCTOBER, a CONFERENCE of Ministers and Delegates attending the Congregational Union Meetings will be held at the same place at Four o'clock p.m., when a paper will be read by EDWARD BAINES, Esq., President.

Meetings will also be held at Stannary Church, Halifax, on Tuesday Evening, October 13th, W. H. Conyers, Esq., in the Chair; and at Ebenezer Sunday-schools, Dewsbury, on Wednesday Evening, October 14th, Handel Cossham, Esq., presiding. The following gentlemen, with others, will take part in the proceedings:—The Rev. J. Calvert, Rev. Geo. Hinds, Rev. John Jones, Rev. Thos. Lord, Rev. John Morgan, Rev. G. M. Murphy, Rev. E. S. Prout, B.A., Mr. J. Rutherford.

LL. D. BEVAN, Hon. Secs.  
W. J. BARLOW,  
337, Strand, W.C., 19th September, 1874.

**LONDON MISSIONARY SOCIETY.**  
**THE RETURN OF THE DEPUTATION FROM  
MADAGASCAR.**

On FRIDAY EVENING, Oct. 9, a PUBLIC MEETING will be held at the KING'S WEIGH HOUSE CHAPEL, Fish-street-hill, to WELCOME the Revs. Dr. MULLENS and J. PLILLANS, on their return from their prolonged visit to Madagascar, when most interesting details will be given concerning the progress of mission work in that island.

The Chair will be taken at Seven o'clock precisely.

**SOCIETY for the LIBERATION of RELIGION  
from STATE-PATRONAGE and CONTROL.**

**CONFERENCE AT MANCHESTER.**

The FIRST of a Series of DISTRICT CONFERENCES will be held at MANCHESTER on the FIRST WEDNESDAY in NOVEMBER (the 4th).

Particulars may be had on application.

J. CARVELL WILLIAMS, Secretary.  
2, Serjeants'-inn, Fleet-street, London.

**NEW COLLEGE, LONDON.**

The SESSION of 1874-75 will commence on FRIDAY, the 2nd of October, with a Devotional Service for the Professors and Students, to be held at Noon, in the Library. The Introductory Lecture will be delivered at Seven o'clock p.m., by the Rev. J. KENNEDY, M.A., D.D.

All necessary information respecting the Ministerial and Lay Student Departments of the Institution may be obtained on application to the undersigned, at the College, Finchley New-road, Hampstead, N.W.

W. PARRER, LL.B., Secretary.

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\* The Guinea rate can only be accorded to Annual Subscribers, but may commence at any date.

**TO CORRESPONDENTS.**

\* Owing to unexpected pressure on our columns, one or two communications are unavoidably held over till next week.

**The Nonconformist.**  
WEDNESDAY, SEPTEMBER 30, 1874.

**SUMMARY.**

THE Prime Minister was to have gone over to Ireland in October, ostensibly for the purpose of visiting the Duke of Abercorn and other friends, but no doubt with a view to political objects. It is to be regretted that an attack of bronchitis and gout has prevented Mr. Disraeli from fulfilling his intentions, and he has been ordered by his physicians not to cross St. George's Channel. The incident is mainly worthy of note as throwing some light on the present temper of the Irish people. Though it cannot be said that the Conservative leader is popular in the Emerald Island, all parties—even the Home-Rulers—were prepared to give him a respectful welcome as the head of Her Majesty's Government, and an eminent statesman. It is doubtful whether Mr. Gladstone, who has been so steadfast a friend to Ireland, would, two years ago, have been so favourably received. We may therefore accept it as the sign of a wholesome change, when Irish factions can so readily consent to lay aside their differences to do honour to a minister who has no special claim on their sympathies.

A speech from Mr. E. A. Leathem is quite an event in the dull season, and the address of the hon. member for Huddersfield to his constituents on Friday last bears away the palm of recess effusions for felicitous wit, epigrammatic force, political prescience, and directness of purpose. Mr. Leathem brought out with great vividness the true lessons of the late session, the main features of which were the incipient disintegration of the Tory party—the tail having already begun to move the head—and the rally of the Liberal Opposition under Mr. Gladstone, whom the hon. member eloquently described as the strongest hand that had grasped the palm of leadership during the memory of living man, and as the only possible leader of the party in the future. Mr. Leathem, with much force, showed how closely the interests of the Tory party are identified with the cause of the State Church, and how the first rally of the discomfited Liberals took place in the successful effort to resist ecclesiastical reaction. The *Times* severely lectures him for taking a line which is adverse to the interests of his party. But the hon. member for Huddersfield is not responsible for the events of which he is only the sagacious interpreter. It is not his fault, and is against his protests, that Church questions occupied so much of the last session, and threaten to obstruct the proper business of Parliament next year. Liberals may strive to ignore these embarrassing ecclesiastical questions, but their Tory opponents will not. As Mr. Leathem says, they are "thoroughly alive to the precarious position of the State Church, and it would be strange if they were not. As they look around them they cannot but see that the enemy is closing in on every side. He is pushing pioneers up every hill. When the Frenchman took his stand on one of the towers of Notre Dame and looked around by night on the great circle of hills which engirdled Paris, all flaming with German camp-fires, he saw no sight more comfortless than that which meets the eye of the State Churchman when he climbs his highest steeple and sweeps the horizon of his Church." Under the circumstances thus vividly described, and when Toryism and State-Churchism have become almost identical, is the Liberal party once more to efface itself, and alienate its Nonconformist allies, in order that religious equality may not become a feature in its programme for the future?

The threatened contest for the vacant seat in Cambridgeshire has ended in a remarkable fashion. There were two Conservative candidates, Mr. Powell, the nominee of the local aristocracy, and Mr. Hunter Rodwell, the

favourite of the farmers, who played a conspicuous part in trying to effect an arrangement in the East Anglian wages differences, and is a zealous advocate of English tenant-right. Though no Liberal could be induced to come forward, the strong feeling throughout the county obliged Mr. Powell to retire after a few days' canvas, and Mr. Rodwell, the champion of the tenant-farmers, will be returned unopposed. At Northampton the Liberal party has at length secured a very efficient candidate in Mr. William Fowler, a staunch advocate of reform, a politician of conspicuous worth, industry, and business-like capacity, and an active philanthropist—in fact, just the man to succeed the late Mr. Gilpin. By the agency of Mr. Bradlaugh and his friends, who are unquestionably a minority of the Liberal party, the Conservatives have secured one seat; by their persistence, another seat may be won for Mr. Disraeli. The policy of handing over this very Liberal borough to the enemy till "Iconoclast" can be able to cut a figure in the House of Commons does not seem a very reasonable one. But we are not without hope that Mr. Fowler, whose popularity in Northampton is increasing, may beat both his Tory and Republican antagonists at next Monday's ballot.

Marshal MacMahon, or rather his Septennate, has received another rebuff. It will be remembered that in the recent Maine-et-Loire election, the Republican candidate was returned by a majority of some twenty thousand votes over his two competitors. But as it was not a legal majority, a further election became necessary. The number of candidates was now reduced to two—M. Maille, the Republican, who headed the poll a fortnight before, and M. Brusas, a Septennialist, and, in fact, an official candidate. M. Berger, the Bonapartist, having decided to retire, the heads of his party resolved for the time being to sink their distinctive views, and give what aid they could to the ministerial nominee, on the principle that a definite Republic is more to be feared than a temporary Septennate. The Government did not, however, profit by this embarrassing alliance with the Imperial faction. Only a portion of the Bonapartists followed the advice of MM. Rouher and Cassagnac, the Legitimists, as before, held aloof, and M. Maille was returned by a majority of about 4,000, and polled 6,000 more votes than he had before. There are still eleven vacancies in the National Assembly, of which only three are to be filled up in October, when there may possibly be another turn in the tide.

But other events are helping the Republican cause. Its leaders are showing a moderation and ability which are well adapted to conciliate public opinion. In this spirit M. Gambetta has issued a very telling manifesto, recommending his party to take an active part everywhere in the forthcoming elections to the Councils-General; and it is remarkable that the Marquis de Noailles, who is the French Minister in Italy, and a candidate for one of these local boards, says in his address that only by the union of the Moderate men (quoting the language of President MacMahon) "can be established that definitive Republic which will give security and peace." M. Thiers, generally so reticent, has also thought proper to break silence by offering to his countrymen, in his journey through Grenoble, this pithy advice:—"Since you cannot establish the Monarchy, establish the Republic, and do it frankly and sincerely"—words which at the present moment will not fail to produce a great impression.

#### "THE NEXT PAGE OF THE LIBERAL PROGRAMME."

UNDER the above heading, Mr. Joseph Chamberlain, Mayor of Birmingham, has contributed a vigorous paper to the October number of the *Fortnightly Review*, which fairly, we think, as well as forcibly, represents the tone of mind with which advanced Liberals are looking towards the proximate future. The party which was defeated at the last general election, as our readers well know, has of late showed some symptoms of revived hope. The writer of this paper cautions them against too sanguine and premature expectations. He is evidently no croaker, but appears to be sufficiently manful to look the prospect before him in the face, and carefully note its main features. He claims from the Liberal leaders that they should not neglect to do what in them lies to raise the drooping spirits of their followers.

The first important matter to be determined with a view to the reconstruction and consolidating what is called the Liberal Party, is, according to Mr. Chamberlain—"what are we going to fight about?" Referring to Mr. Goschen's speech at Frome some weeks ago, he remarks that the admirable consequences

of victory to Mr. Goschen, and other equally gallant leaders, may be clearly seen; but what are the rank-and-file to have when they have stormed the fortress? The return of Mr. Forster, of Lord Aberdare, and of the Marquis of Harrington, to the offices which they respectively held before the grand smash-up of February last, can hardly be regarded by Nonconformists, trades unionists, and Irishmen as a sufficient reward for the exertions required to reinstate the defunct Cabinet. The first step to a cordial reunion will have to be taken only when some worthy object has been proclaimed fitted to arouse enthusiasm and zeal. No overture to that end has yet been made by either of the Liberal leaders. Mr. Goschen, who declared that the Liberals must win their way back to power by a struggle on principles, took care to spoil his own advice by adding, parenthetically, that it would be most impolitic to get up "a cry" of any sort, which, says the writer, is equivalent to "a suggestion that whistling for a wind is the best way of getting up steam." This is not the mode in which a new heart is to be put into the Liberal party.

Mr. Chamberlain powerfully combats the idea, once and again insisted upon by the leading journals of the metropolis, that the late Government fell from power because it had gone too far, and not because it had not gone far enough. Supposing it were true, as Mr. Baxter is reported to have said at Montrose, that "the general election has taught us that the people of this country are not in favour of extreme measures or extreme men," and that "they have emphatically declared their disposition to walk warily, their dislike to mere theorists, and their determination not all at once to convert Great Britain into a Utopia," it follows that there is nothing to be gained by any attempt to reverse the present position of political parties. If the country really desires that nothing more shall be done, the Conservatives are the proper persons to carry out its wishes. But is it true? Is it absolutely certain that the present state of feeling in the country has been correctly estimated, or that the lesson of the past has been rightly read. In answer to this question the writer proceeds to a review of the proceedings of the Gladstone Administration, which he admits to have performed much useful work, and the chief measures of which, he says, were called for by Liberal opinion. "But it was the evil genius of the late Government which somehow prompted their interference in a hundred minor matters which involved no game worth the candle, but which deeply interested the prejudices of various members of the community." Nor was this all. "Its chief measures were so disfigured, in the eyes of the most zealous advocates of their principles, by concessions on important points, that they failed in evoking the enthusiasm of their friends." When, therefore, it became evident that the Liberal programme was exhausted, the number of those who were willing to exert themselves to secure office, as a sort of national testimonial to Mr. Gladstone, was very small indeed. Then came the general election and the ex-Premier's manifesto, which was simply an appeal to the selfishness of the middle classes, of the results of which Mr. Chamberlain says that "the absence of any definite programme certainly intensified the disaster, and even the adoption of the whole Radical platform could hardly have made it worse."

What then should be the future policy of the party? As a matter of necessity, some definite programme should be agreed upon. It is not urged upon the Liberal leaders that they should crowd it with all the great reforms which still attract the expectation of the country, and await settlement at an earlier or a later period, but "to have in hand a reform of some kind is not for Liberalism a question of choice, but is the absolute condition of its separate existence as a political party." Several mighty evils wait to be grappled with. There are the barbarity and brutality of a large section of the people dwelling in our midst. There are the insufficient means of education provided by the present Act. There are the continued existence and enormous extent of pauperism. There is the severe tension of the ties between capital and labour. There is the question of the county franchise. There is that of land tenure and of the game laws. Above all, there is that of the Church Establishment. There are enough and to spare of burning questions, and the choice may be left with the party leaders. . . . It is not asked or expected that Mr. Gladstone should declare himself at once a convert to Free Church, free land, free schools, and free labour. Let him determine which stronghold of the enemy shall be next assailed; he is the blessed Glendower; 'tis his to speak, and ours to hear."

Of these questions, that relating to the separation of Church and State is the one on which Mr. Chamberlain thinks the party may be best summoned to unite or to reform, and its claims to be the first article of the new Liberal programme demand careful consideration. The contest is rapidly coming, and politicians will inevitably be called upon before long definitely to take sides on the question. The Conservatives are pushing their power in this direction. Many of them insist that the chief object of their exertions was, and the chief result of their triumph must be, the maintenance of the so-called National Church, and they do not trust in the goodwill of the moderate section of the Liberal party. Nor is it to be rashly concluded that such a crusade would not enlist in its behalf sufficient popular strength to carry it to victory. Several reasons are assigned for the belief that "the same influences which, suddenly appealed to in a time of apparent indifference, gave Mr. Gladstone his overwhelming majority in the matter of the Irish Church, may again be successfully evoked." The practical conclusion, drawn from the foregoing premises, is contained in the following words:—

Meanwhile the Radicals must at once combine and organise in support of their principles. Let them, in every constituency, plainly declare that they will be no parties to patching up a hollow peace, and that the condition of their alliance will be the willingness of the moderate Liberals to meet them at least half way. They may gain confidence in the results of such a decision by what has recently taken place at Greenwich, Mr. Gladstone's own borough. Twice have the moderate Liberals refused to coalesce with the Radical supporters of Dr. Baxter Langley, but, warned at length by the narrow escape of Mr. Gladstone himself at the last election, they have now agreed to combine the two organisations in the hope of securing both seats at the first opportunity. The lesson is instructive for both parties, and when the Radicals generally have shown the determination and persistence of those at Greenwich, and have ceased to be mere bowers of wood and drawers of water for a party which accepts their aid, while refusing to them their proper place in its councils, their altered position will bear its natural fruit in the discovery by the Liberal leaders of new and unexpected applications of the great principles to which they have always professed allegiance.

#### THE GENEVA CONGRESSES.

DURING the present month there have been held three separate conferences of a philanthropic and international character—the first, "The Institute of International Law"; the second, "The Association for the Reform and Codification of the Law of Nations"; and the third, "The League of Peace and Liberty." Of the last-named of these societies it may suffice to say that it aims at universal peace by means of a federation of nations, and especially by the ultimate establishment of the "United States of Europe" on a Republican basis. The objects of the other two societies are for the present less ambitious, but more practical; and considering the basis on which they have been founded, and the great ability and business-like capacity which have marked their proceedings, they have obtained far less public notice in this country than they deserve. A perusal of the ample reports given in successive numbers of the *Continental Herald and Swiss Times* conveys the impression that the two congresses were assemblies of great importance as bearing upon the future welfare of Europe. "The Institute of International Law" proposes mainly, though not exclusively, to harmonise and simplify the laws of nations so far as they affect private rights and the relations of international commerce, property, and civil law. The "Association" aims at a reform and consolidation of the law of nations in reference to its public and international or diplomatic relations, and also with a view to the ultimate establishment of a general code of nations administered by a grand central tribunal.

The action taken by these two societies—which are really one in purpose—had become almost inevitable after the sitting of the famous Alabama Court and the mooted of the subject of international arbitration in the British Parliament, if the cause of peace was to be advanced a further stage. "The Geneva Court of Arbitration was, in effect, a Congress for the formulation into law of international principles, as well as a tribunal for the administration of that law; and though it was appointed for a special purpose, and confined itself strictly to its assigned duties, the principles it recognised (as a congress) must be regarded as established, and its rulings (as a tribunal) on the points of law involved may fairly be considered as permanently established, unless they should be upset by some higher international court in the future. Nor must we lose sight of the equally important circumstance—that it has furnished an example and established a precedent which are well worth following, and which must have the most salutary influences on States and on inter-

national relations." If the proceedings and decisions of this court did not satisfy critics who could only look at the subject in the light of national or sectional interests, they brought more prominently before the whole world the principle of international arbitration in a concrete form. Jurists and philanthropists in most civilised countries became actively alive to the importance of the subject, and the fruit of their thought and discussions was seen in the Conference held at Brussels last October. To the Hon. David Dudley Field, and other distinguished Americans, is due the credit of initiating this movement.

To a certain extent the two societies—the "Institute" and the "Association"—are composed of the same persons. Both are permanent organisations, and both have decided to hold annual conferences. Their standing committees, which comprise many names of great eminence, some of European renown, and not a few astute English professors and members of the English bar, have not been idle since their respective inaugural meetings. The outcome of their deliberations was laid before the conferences at Geneva early in the present month, where the several proposals were discussed, sifted, and referred back again. This, of course, is very slow work. It could not, nor is it desirable that it should, be otherwise. But it is the right method of procedure.

Let us glance for a moment at the true import of this movement. Here is a combination of distinguished, and withal sober statesmen, lawyers, and philanthropists from every part of the civilised world who are bent upon doing a great and noble work piecemeal, because they know that it cannot be realised without infinite patience and industry. Their aim is first to draw tighter the bonds of international amity and friendship by removing causes of difference, by assimilating as far as possible commercial and monetary laws, by defining and harmonising municipal rights as bearing upon international relations, and by paving the way to the adoption of a general code of international obligations, to be eventually administered by a tribunal recognised by all. These pioneers are perfectly aware that this stupendous task is not to be accomplished by meeting together and passing abstract resolutions about the brotherhood of nations. They have set themselves to discover a common and solid basis of action, and an acceptable *modus vivendi*, founded on reason and equity, and with due allowance for national idiosyncrasies and prejudices. Unless the idea of a High Court of Arbitration, governed by an international code of laws, be an absolute Utopia, the course now being taken is unquestionably the right course.

International Law is at present little better than a phrase. It does not exist as a written code, and comprises only certain maxims recognised more or less by civilised nations, and only to be found in the treatises of certain industrious jurists. Now it is worthy of remark that a subject which has taxed the ingenuity of some learned lawyer once or so in a generation, is now being taken up by some of the most eminent jurists and statesmen of Europe and America in combination. No cynic can reasonably assert that this concentration of influence, learning, and acuteness will be valueless. It is just the beginning of that formation of a sound public opinion in the civilised world which alone is necessary to ensure success. In our haste to see embodied results, we are lamentably prone to underrate the value of such a force. To whom is the inception of keeping alive the principle of German unity due, but to those university professors, who at the outset had not a tittle of State authority to help them? And so by the agency of these Associations guided by illustrious and learned men in every civilised nation,† the public mind

\* From a paper read before the Geneva Conference by Mr. J. D. Daly, of the *Continental Herald*.

+ The following are the names of the presidents, vice-presidents, members of council, and officers of the "Association for the Reform and Codification of the Laws of Nations":—Honorary president, Count Frederic Sclopis, Turin; president, David Dudley Field, United States; vice-presidents:—Belgium—M.M. Farder, Couveur, Brussels; England—Right Hon. Mountague Bernard and Sir Travers Twiss, Q.C.; France—M. E. Drouyn de Lhuys and M. Cauchy; Germany—Baron von Holzendorff, Munich, and Professor G. Bluntschli, Heidelberg; Holland—M. Bactriene, Hague, and Dr. Brabius, Amsterdam; Italy—Professor P. S. Mancini, Rome, and Professor A. Pierantoni, Naples; Spain—Senor Emilio Castelar; Switzerland—Professor König, Berne, and Professor Bracher, Geneva; Sweden—Dr. Hedin, Gottenburg, and Dr. Jonas Jonason; United States—Hon. C. F. Adams. Members of Council:—Professor Amos; J. Brown, Q.C.; H. D. Jencken; F. Passy (Paris); J. Hinde Palmer, Q.C.; Judge C. A. Peabody, United States (New York); Henry Richard, M.P.; J. P. Thompson (Berlin); Thomas Webster, Q.C.; President Woolsey, Joshua Williams, Q.C.; Treasurer, Isidor Gerstenberg (*pro tem.*); General Secretary, Dr. J. B. Miles (Boston); International General Secretary, H. D. Jencken, barrister (London).

will be everywhere permeated with their views—slowly perhaps but surely.

Could anything be more visionary in the present state of the world, it may be asked, than the project of abolishing national idiosyncrasies, and substituting international arbitration for war? Is not Europe one vast camp? Have we not had six desolating wars in the last twenty years? Are not the present governments of Europe expending some four hundred millions sterling per annum upon their armaments? All this is true and disheartening. But let us look at the other side. Will not every one admit that more and more as civilisation advances, ideas rather than physical force govern the world? This view was very forcibly urged by Mr. Richard, M.P., in his paper read before the second of the Geneva conferences, wherein he showed how gradually brute force, judicial combat, party war, duelling, had receded before the advancement of civilisation, and how steadily and widely the practice of referring international disputes to uninterested parties, except among the foremost nations, had come into vogue. Are we to suppose that this force, which has for generations been at work ameliorating the condition of man, has now reached an insurmountable barrier. If as is said—though with only partial truth—the Great Powers are utterly averse to arbitration, may we not set against them and their armed legions the intelligence of the age? Their royal leagues to secure peace, their congresses to mitigate the horrors of war, their readiness to embody in their codes many of the rules proposed by unofficial jurists—all indicate that even they are amenable to public and international sentiment. Year by year it becomes increasingly difficult to use the immense armaments which they maintain, in face of the aversion of their subjects to conscription and war, the multiplication of international ties by commercial intercourse, and the ubiquitous influence of the press.

The jurists and philanthropists while engaged in their dry, preliminary, and laborious work, are not without external encouragements. The legislatures of four foremost nations—England, the United States, Italy, and Sweden—have ratified by a vote the principle of international arbitration. We do not lay too much stress on such votes, nor do we suppose that they will for the present materially affect the action of the respective Governments. But they familiarise the people with an international theory which commands itself to the sense of justice and to the instincts of self-interest, and which as it lays hold on the popular mind presents the great armaments of Europe in the light of an anachronism and an incubus. It needs no prophetic foresight to decide that the present rivalry of armaments—the new system of "armed peace"—cannot long endure. "Either science, invoked by incessant applications, will," as the *Daily Telegraph* remarks in a weighty article on the subject, "so develop the instruments of carnage that war must become too destructive to wage, or the wielders of these vast armaments will find that in training the whole manhood of a country they have made public opinion a stronger power than courts or diplomats, and so discover that the rank and file are sometimes less bellicose than their leaders." Here, then, is the promising soil on which our jurists and peace advocates may labour, in the confident hope that they will, in due time, reap an abundant harvest, and that their preliminary work in committees and conferences is the indispensable preparation for a new era when the universal sentiment of civilised nations shall demand that ruinous armaments shall cease, and an equitable, rational, and pacific scheme for settling international differences shall be put in operation.

#### PROFESSOR TYNDALL AND HIS CRITICS.

Professor Tyndall's address to the British Association at Belfast has at length been issued in a complete and permanent form. It was written, as is now stated, by instalments in Switzerland during the summer, and being found too long for oral delivery, was cut down to a considerable extent. The excised passages have been restored in the new volume, and Mr. Tyndall takes advantage of the occasion to reply to some of the criticisms made on his essay, and in particular takes exception to the statement of a theological journal that he had "patted religion on the back." No such idea ever occurred to him. The facts of religious feeling, he says, are to him as certain as the facts of physics; but the world, he holds, will have to distinguish between the feeling and its forms, and to vary the latter in accordance with the intellectual condition of the age. Alluding to some words of the Dean of Manchester to the effect that he had admitted himself a "material atheist," he remarks that such attacks have lost their power to wound or to injure;

and with reference to Cardinal Cullen's efforts to divert the minds of the youth of Ireland from "the seductions of science," he asserts that the cardinal's strength will be impotent in this instance. "The youth of Ireland," he remarks, "will imbibe science, however slowly; they will be leavened by it, however gradually; and to its inward modifying power among Catholics themselves rather than to any Protestant propaganda or other external influence, I look for the abatement of various incongruities among them, of those medieval proceedings which, to the scandal and amazement of our nineteenth-century intelligence, have been revived among us during the last two years." The Belfast Presbytery, it may be remembered, declared by resolution that Professors Tyndall and Huxley "ignored the existence of God, and advocated pure and simple materialism." To this Mr. Tyndall replies that the word "God" should have been preceded by the possessive pronoun "our," and the word "pure" by the words "what we consider." In conclusion, he says, "In connection with the charge of atheism I would make one remark. Christian men are proved by their writings to have their hours of weakness and of doubt as well as their hours of strength and conviction, and men like myself share in their own way those variations of mood and tense. Were the religious views of many of my assailants only alternative ones, I do not know how strong the claims of the doctrine of 'material atheism' upon my allegiance might be. Probably they would be very strong; but as it is, I have noticed, during years of self-observation, that it is not in hours of clearness and vigour that this doctrine commands itself to my mind; that in the presence of stronger and healthier thought it ever dissolves and disappears as offering no solution of the mystery in which we dwell and of which we form a part."

The *Dublin Evening Post* says that steps have already been taken towards the early publication on behalf of the Roman Catholic body of an "authoritative argument in refutation of the doctrines put forward in the addresses delivered by Professors Tyndall and Huxley at Belfast."

#### FRANCE.

The second election for the Maine et Loire took place on Sunday. M. Berger, the Bonapartist, who was lowest on the poll, had meanwhile withdrawn in favour of M. Bruas, the Septennat and Government candidate. The result of Monday's poll shows Maille, the Republican, at the head of the poll with 51,515 votes, and Bruas second with 47,728. The Republican has, therefore, won by nearly 4,000 votes. Maille has 6,100 more than at the election on the 13th, and Bruas has nearly 4,000 less than he and M. Berger obtained between them on the former occasion. Much satisfaction is felt in Republican circles at this result. At the same time it is announced that the Republican members of the Assembly intend to institute an inquiry into the circumstances of the election, with a view to question the Government respecting the re-establishment of the system of official candidates.

October 18 has been fixed as the date of the elections for the Departments of the Maritime Alps, the Pas de Calais, and the Seine et Oise. Other elections are expected to be held during the first fortnight of November. There are still eleven vacancies to be filled up. Great activity is being displayed in the departments in connection with the elections to the Councils-General, which are about to take place. The struggle, it is said, will chiefly be between the Republicans and the Bonapartists. M. Rouher, the Duc d'Aumale, and M. Magne, are among the candidates.

M. Gambetta has written and published a letter respecting the approaching elections to the Councils-General. He recognises in these a means of enabling the voters to protest both against the conduct of the Assembly and against the attempts at a Monarchical or Bonapartist restoration. By the vote which will be given France will manifest both her will and her intention to establish the Republic. The mission of the councillors will be to instruct the new social strata and initiate democracy in the management of affairs and in the working of all free public institutions. These elections will be a preparation for the approaching general elections rendered unavoidable by the impotency of the Assembly. M. Gambetta concludes his letter by insisting that it is high time for France to acquire a settled and definitive Government.

The breach between Prince Napoleon and the rest of the Bonapartists appears to be final. The declaration of M. Pietri and of the authorised organs in Paris leaves no doubt that "the head of the house," the Prince Imperial, manifestly acting under advice, has come to regard his cousin as a political foe. Prince Napoleon has been for some time a candidate for the local Conseil-Général; but now another Bonaparte, Prince Napoleon Charles—grandson of Lucien—has been put forward to oppose him, and is aided by the direct influence of the Empress, the Prince Imperial, M. Rouher, M. Pietri, M. de Cassagnac, and all the *entourage* of the deposed dynasty. It is stated that the Government is taking precautions to prevent disturbances in Corsica during the election.

In a Montana newspaper appeared the following:—"A number of deaths are unavoidably postponed."

## Literature.

### AN OLD NONCONFORMIST CHURCH.\*

There are certain respects in which this "Axminster Ecclesiastica" is one of the most interesting records relating to the origin and early history of the Free Churches of England that has ever been printed. It is the most complete that we have ever met with; it extends over a long period, and it is very illustrative of the history of the times. It is a narrative, written at the time, of all that took place connected with the Congregational Church at Axminster during a considerable portion of the latter part of the seventeenth century. By whom this narrative was written is uncertain. The editor is inclined to think that it is from the pen of Stephen Towgood, who was pastor from 1679 to 1722, and who was the father of the celebrated Micaiah Towgood. There are good reasons for this, although we incline ourselves, to assign the authorship to one of the elders or deacons of the church. Be that however, as it may, it is a production almost unique in value, and of the deepest interest.

The writer begins with a preface in which, after referring to the practice of the saints to preserve the memory of Divine dispensations, he states that "the Church of Christ, ordinarily assembling at Wykecroft, hath unanimously agreed that a Church register be kept, wherein the most material passages relating to them since their incorporation might be faithfully registered, together with all things for the future appertaining to their state, rule, order, which shall be judged worthy of a particular remembrance." This is the Register now before us. The first historical reference relates "to the return of an exile in 1660," in which ambiguous phraseology we are reminded of the restoration of Charles II.

At that time there lived at Axminster a minister named Mr. Bartholomew Ashwood, whose spiritual qualifications are greatly enlarged upon. Those who heard him were then waiting for opportunity and capacity to form themselves into a Church of Christ, according to "Gospel rite and the pure institution of the Lord Jesus Christ, after the order of the primitive Churches at the first publication of the Gospel by the Apostles of our Lord Jesus Christ, as far as they apprehended the mind of the Spirit of God therein." Now, they foresee "clouds of blackness" coming, and therefore resolved, with others in neighbouring villages, to incorporate themselves before the storm should come, the feeling evidently being that they could resist persecution all the better if they stood together in place of being isolated. They, therefore, formed themselves into a Church, the assistance of other Churches being called in "by the hands of Mr. Kenn, pastor of a church of Christ at Dorchester, and Mr. Thorn, pastor of a church of Christ at Weymouth," and Mr. Ashwood was by them "ordained and set apart for the pastoral office."

This new Church, consisting of twelve or thirteen members, seems, for a time, to have enjoyed some peace and great inner delight, when, just as "the clouds growing blacker and the day darkening space," and the Act of Uniformity was published, Mr. Ashwood was apprehended by soldiers, and conveyed before a magistrate, who then refusing such oaths as were imposed on him was sent to the common gaol in Exon"; and we are told, while he remained there "prayer was made without ceasing of the Church with God for him." And so this little community entered upon its history, and for many years a "troublous" history does it seem to have been. But they increased in numbers notwithstanding. Next we find them taking another step, viz., the appointment of ruling elders. This fact is recorded in the following terms, and we quote the passage to indicate that, as in Presbyterian churches, elders were then appointed:—

"The Church thus increasing thought it expedient in order to its being rightly organiz'd to set apart Two of the Brethren whom they judged most fitly qualified for the work of Ruling Elders; To enquire after the state of the flock, & be helpfull to the Church as to its edification, as the office of Eldership required; Wherefore after several daies spent in solemn prayer to the Lord for his gracious presence in directing and counsilling them in this case, On a day of prayer and supplication they chose Thomas Lane & James Pinson for that office, who Accepting the same, were appoynted to the work & office of Ruling Elders in the Church."

And now came the storm, and, as we all know, it came with a vengeance, but it is

interesting to read how it was looked at by the people who lived in the midst of it:—

"The rage of the Adversary increased the more, & waxed greater & greater; insomuch that severall both ministers & people were apprehended, & shut vp in prison houses, great vexations & troubles was the lot of many that dissented from the national way of worship. Notwithstanding, during this great storm of persecution the Lord appeared in a signall manner to be a defence to this Congregation, eminently preserving them from the snare of the Fowler, & from those furious persecutors who hunted their steps, & made it their businesse to search after their meeting places; The Lord gave this people prudence to appoynt such seasons & places for their assembling together to worship the Lord vp & down, sometimes in one obscure place, sometimes in another, In woods & solitary corners, so that the enemies, which chased them sore without cause, were like the men of Sodom, smitten with blindness, & frequently wearyed themselves, & were quite tyred to find the places of their assembling, & all in vain, for the Lord disappoynted the mischievous devices of crafty Adversaries, so that their hands could not perform their enterprises."

Some "remarkable providences" connected with the escape, at various times, of pastor and members from apprehension are detailed throughout these pages, and very interesting they are to read. The next step in their history was to appoint deacons. Then came the Conventicle Act, and "persecution waxed hotter and hotter." In spite, however, of the Act, the Axminster Congregation determined to meet as usual "as the Lord should direct them to" "the more convenient places for worship," and, at that period, only one member was apprehended, who had to suffer three months imprisonment.

We are next given the constitution of the Church, which may perhaps be compared with the constitution of Congregational Churches at the present day. It will be seen that it was altogether unsectarian:—

"The form of the Covenant That this Church assented & subscribed vnto at their first embodying is as followeth:

"The Lord having called vs into fellowship with his Sonne, And convinced vs of the necessity of Church-fellowship; We do solemnly profess, in the strength of Christ, The accepting of the Lord for our God, And the giving vp our selves to him, to walk, through the strength of Christ, together in all his holy Commandments & Ordinances according to the Rule of his word: And we do likewise give vp our selves to one another in the Lord, To walk together in the exercise of all those graces, and discharging all those duties that are required of vs as a Church of Christ."

Of course the usual sorrow attended this Church. Some members died, and others "fell away," the latter being faithfully but lovingly dealt with. But things in public matters got worse. The hand of the persecutor was falling more and more heavily, and being in some apprehension, brave Mr. Ashwood preached we are informed, a special sermon from Heb. x. 34, whereupon the Church unanimously agreed to keep up assembling together, but to retire into a solitary wood and change the hour from time to time. Mr. Ashwood died in 1678, and the Church was assisted by neighbouring pastors. Ultimately Mr. Stephen Towgood was chosen pastor, and the record of his ministry is carried down to the beginning of the eighteenth century. What befel during that period we can illustrate by giving some curious extracts. This relates to 1683—

"Those high winds of persecution continued to blow, & were fanning to purpose in some places, This storm vaehing in the year 1683. The Rage of Adversaries increasing more & more, & the hearts of a professing people ready to faint. On one Sabbath the tydings was such a Congregation was broken & scattered, & Another time, such or such a Congregation was broken & scattered; Thus the Assemblies of the people of God were broken in almost all places, so that about the 4th moneth of this year There was no other Congregation round about that could keep vp their open constant assembling together on Lord's daies, except at vncertain times & places; Only this Congregation, whom the Lord wonderfully preserved & helped them to maintain their constant assembling together every Sabbath, openly in woods & Retired places, Yea, about this time the Congregation assembled constantly every Sabbath-day for several weeks successively, in one certain place with much peace & liberty; And O what flocking was there of many persons to this Assembly, It was an affecting sight to behold such numbers of people from divers parts & quarters, in such a stormy day as this was, to assemble together to worship God."

How the Church bore itself through all this period is described in quaint but devout language. Thus—

"The flood of persecution did yet swell higher & higher: It was now dangerous for Mr. Towgood to continue in the town of Axminster as he had formerly, And after this Sabbath was past, Riding a Journey some miles distant, whilst he was Absent, a warrant came from the Justice of the Peace to the Officers of the Town to Apprehend him, But it being known, This snare was broken & this design of the enemy frustrated: So that notwithstanding All the Rage & fury, subtily & policy of the Adversaries, Both Pastor & people were preserved throughout the winter season, The Lord inclining the heart of that Brother Joseph Harvey, As also of another Brother in fellowship, Benjamin Shute; That as The Ark of God remained in the house of Obad-Edom 3 moneths, so had this Church Liberty & freedom to assemble in their houses on all seasons as the Church Judged it expedient to the end of this year, during which space, for the most part, The Pastor

continued his discourse to the Congregation from that scripture in Zeph. 3. 18."

But they did not always escape, as the following will show—

"After this The Lord was graciously pleased to stay these rough winds, & to give to this Church a little breathing. And though those Lyons were as mad & furious as before, yet the Lord pluckt in their chain, & held them back from Ranging after this people for the space of 2 or 3 moneths, so that they assembled with a little more quiet, yet not without fear of Oppressors. The bitterness of death was not past, nor the storm of persecution over & gone, But greater calamities were at the door. On the 12th day of the 8th moneth, being the Sabbath day, the Lord permitted vngodly men to Range vp & down again hunting the steps of this people, It being a very Rainny day, yet did the Congregation continue in the publick duties of God's worship throughout the day in the open Aire, exposed to the violence of the weather: Those hunters came not at the place where the people were assembled by a Considerable space, Only meeting some persons of the Town of Axminster, as they returned home; Notwithstanding the next day made Information against them before a Magistrate, And the Enemies resolution being very high to hold on in their persecuting work, some persons whom they had sworn against were convicted by the Magistrate, & in a few weeks after Their houses were rifled & their goods violently taken awav. Those of this Congregation that shared in this trouble were Samuel Ramson, Nicholas Marder, Emmet Lucas, Also a serious pious Christian, named Edward Slade, as also Richard Oliver, of the Town of Axminster, these having bin waiting on the Lord in this assembly this day, had the honour to share with them in their Losses for Christ's sake."

The history of this time has never been more eloquently described than it is in the simple language of these pages, but we have quoted sufficient to show the nature of their contents. We note one other matter, and that is that the congregation appears to have fought for the Duke of Monmouth, for "divers also of the brethren belonging to the Church marched along" with his army, some of whom, but not all, escaped, and one or two were dealt with by "George Jefferies." The time of peace, as we know, afterwards came, and none welcomed it more than the faithful Christians of Axminster.

### BUSHNELL ON FORGIVENESS AND LAW.

We rejoice in the impression which appears to be widely prevalent that Dr. Bushnell's new book is evangelical in its teaching, and we trust it will survive a careful reading of his book. Anything more definite than the repudiation of the expiatory and forensic ideas of justification which this treatise contains it would be hard to find; and it indicates a great advance when orthodoxy consents to their abandonment. It shows also a great advance in catholicity of feeling when orthodox theologians recognize that evangelical fervour of spirit and simplicity of Christian faith may find fair expression in theological forms so long rejected by them as inconsistent with Gospel teaching. The book before us is intended as a substitute for the third and fourth parts of Dr. Bushnell's former book—"The Vicarious Sacrifice." The first part, wherein he pointed out that vicariousness was a fundamental element of the social constitution; and the second part, in which he affirmed that the virtue of Christ's sacrifice lay essentially in its moral efficacy, its "renovating and saving power over man," remain unaltered.

The new treatise gives these chapters, indeed, a fuller and more consistent development. One of the weakest points in "The Vicarious Sacrifice" was the concession that the old sacrificial language, with its expiatory notions, was still required as the foundation of Gospel preaching to the unconverted; this is now withdrawn, a more thorough examination of the sacrificial symbols has shown Dr. Bushnell that far more of the expiatory idea had been put into them by theologians, under the influence of pagan classical reading, than fairly developed from them; and the use of the Jewish ceremonial is declared by him to be temporary, to develope and train a conscience in humanity which would straightway abandon them for a simpler and higher faith. And for the strong assertion of "everlasting punishment," formerly declared by Dr. Bushnell to be an essential of Christian theology and an original part of Christ's teaching, there are substituted the statements that "from the known effects of wicked feeling and practice in the reprobate characters, we expect that the staple of being and capacity in such will be gradually diminished, and the possibility is thus suggested that, at some remote period, they may be quite wasted away, or extirpated"; and that "their suffering will be reduced according to their reduced capacity; for it is no fixed

\* *Ecclesiastica, or a Book of Remembrance; Wherein the Rise, Constitution, Rule, Order, and Discipline of the Church of Christ ordinarily assembling at Wykecroft, in the Parish of Axminster, is faithfully recorded, &c.* (London: J. Snow and Co.)

\* *Forgiveness and Law, grounded in Principles interpreted by Human Analogies.* By HORACE BUSHNELL, D.D., author of "Nature and the Supernatural," "Vicarious Sacrifice," "Christian Nurture," &c., &c. (London: Hodder and Stoughton.)

" quantity set against the reckoning of old sins, " but is always to be grading itself anew, " according to what they are and have capacity " on hand to be."

Dr. Bushnell's first chapter is on "Forgiveness and Propitiation." He points out that a true forgiveness never passes between man and man without costing something to him who forgives. The injured person requires to propitiate himself; and this propitiation is accomplished "in the making cost and bearing heavy burdens of painstaking and sorrow to regain [the wrong-doer] and be reconciled to him."

The injured party has a most powerful and multi-form combination of alienated and offended sentiment struggling in his nature. And, in one view, it is right that he should have. He could not be a proper man, least of all a holy man, without them. His integrity is hurt, his holiness offended, his moral taste disgusted. He is alienated, thrown off, thrust back into separation, by the whole instinct of his moral nature. The fire of his purity smoke. His indignations sear his love, and without any false fire of revenge, which is too commonly kindled also, he seems to himself to be in a revolution that he has no will to subdue. He is a wounded man, whose damaged nature winces even in his prayers. So that if he says, "I forgive," with his utmost stress of emphasis, he will not be satisfied with any meaning he can force into the words. Is he, therefore, to be blamed, that he has so many dissentient feelings struggling in him to obstruct his forgiveness? No, not in the sense that he has them, but only in the sense that he does not have them mitigated, or propitiated, so as to be themselves in consent, or subjected by sacrifice. Let him find how to plough through the bosom of his adversary by his tenderly appreciative sympathy, how to appear as a brotherly nature at every gate of the mind, standing there as in cost, to look for forgiveness without saying it, and he will find, however he may explain it or not explain it, that there is a wonderful consent in his feeling somehow, and that he is perfectly atoned [atoned] both with himself and his adversary.

It is by this "human analogy" that Dr. Bushnell "interprets" the "principle" of the Divine propitiation and its relation to the Divine forgiveness. In our opinion, he is right in going to personal feeling, and not to legal procedure, for his analogy; for forgiveness is always a personal, and not a legal act. But, notwithstanding all his qualifications, we think he has rather accounted for the origin of the idea of propitiation than shewn its place in God's forgiveness. As a popular illustration, shewing the harmony between love and holiness, it is valuable; but theologically, it is defective in its teaching of a struggle in the Divine nature. Dr. Bushnell, more than once, when describing the struggle of a man with himself to forgive, points out that it is due to human imperfection. He speaks, for instance, of "liquefying" our "indifferences," and assuaging our "overloaded displeasures." The "indignations" and "moral revulsions" are not a sign of imperfection; but the necessity of subduing them is so; in a perfect being they would be in established harmony with the forgiving impulse, and there would remain no necessity of self-propitiation. All the effort, the cost, the sacrifice would then be directed to the one purpose of winning back the offender without doing him any moral injury. The "indignations" and "moral revulsions" might even be displayed, together with the grief and effort it cost to bring the evil-doer to a better mind; but the struggle would be all with him, and none within the bosom of the reconciler. And it is exactly thus we conceive of God's sacrifice in the cross. The whole "necessity" lies in the necessity of winning the sinful both to pardon and righteousness. Dr. McLeod Campbell's exposition of the atonement would, under such an aspect, become of priceless value. The impossibility of substituting "an adequate sorrow and repentance" vicariously or account of man's transgression is as great as that of substituting another's adequate endurance of penalty instead of his. But to supply him with "an adequate sorrow and repentance" of his own is not impossible. It is hard to see much beyond formality in regarding Christ's "confession of sin as a perfect Amen in "humanity to the judgment of God on the sin "of man"; but to win such an "Amen" from any individual man is to see his salvation begun.

In his second chapter, Dr. Bushnell distinguishes between "Law and Commandment," pointing out that each has its own sphere in the spiritual discipline of man, a sphere which in neither case is ever abandoned. Law he defines to be, "a rigidly unpersonal, abstract, statutory code of conduct, based on the everlasting, inherent, moral imperative that underlies it, and gives authority both to the Supreme Legislator and His legislations." The peculiar power of Christ's commandments, on the other hand, is in their personal character; they are "enjoined" by "a personal authority," and "commanded to man's feeling and conscience by His life and death." In the homage and obedience which Christ wins from man, the object of law is fulfilled; and

when the object of law is fulfilled, as it is impossible to do away with the fact of past transgressions, so "the free state makes no compensation to the law-state, and the law-state makes no demand of satisfaction for the penalties gone by or discontinued." The penalties of law come in the way of natural consequence, and their object is not "destructive or punitive, but only coercive and corrective." "They have it for their very simple office to give cogency to the law-force, and prepare that assent which makes room for the uncoercive, free-moving agencies, to finish out the duties in their inspirations." The idea of our present state as disciplinary, and only in a subordinate degree probationary, is essential to a clear apprehension of the argument here. The righteousness of God includes far more than justice; and the fiction of "distributive justice," noble as in some aspects that fiction is, is plainly inconsistent with the facts of human life. We are under a "penally coercive discipline," for there is "a certain way of retaliation or retributive consequence" in "the law sanction of our discipline", but "it is not graded by the desert of actions, but by what is wanted for the future benefit and due correction of the actors." "The object is not any making up of award, but the making us aware of what we are doing and becoming." Our human suffering does not come by any principle of desert." "The main stress of it comes in the principle of solidarity, where, as regards the more deserving, it has even a kind of substitutional look." "Many of the best, and purest, and sweetest of the race, do actually seem to suffer most."

"We think it hard, we ask, how can a good God do it? And yet they are the more honoured on this account; being chosen for their suffering office because their suffering will draw sympathy, and thaw out the frozen apathy of such as, deserving to suffer themselves, could suffer only with small effect. Who will care what they may suffer themselves? What human tear will they set flowing, when they only take their pains in due proportion? But there is a feeling loosened always by the terrible woe that a good man suffers after the Christly fashion, by which we are all the more tenderly affected, that he appears to be suffering, not on his own account as truly as on ours. Most beautiful is the office which these lower sub-Saviour sufferers are called to fill. And how touching is the argument they give us, to correct the mistake into which we so commonly fall, when we recollect that Christ is the exceptional man, upon whom no penalty can fall, and let ourselves down thus upon the impression that His liabilities of suffering are smaller even than if He were a strictly human person. It does not occur to us that in being pure and spotless far beyond the examples just referred to, He may be chosen of God to go as far beyond them in suffering, as they beyond their fellows."

We have chosen to give this abstract of Dr. Bushnell's argument largely in his own words, partly because it would not be easy to use more vigorous, although it might be possible to use clearer, language than his; and partly because, being aware of one or two points in which our theology differs from his, we fear to do him injustice by too much translation. Those of our readers who are acquainted with the currents of modern evangelical thinking will be able to apprehend his fundamental position from our extracts; and will, we think, see how great is the gain in fidelity to the facts of human life, in reality and dignity of the conception of God's righteousness, as well as in sweetness and sublimity of the idea given of the Divine character over the popular theology of twenty years ago. Few have done more than Dr. Bushnell to leaven and purify the theological teaching of the Congregational churches; and we welcome this book as a valuable contribution to our religious literature. It is one among many signs that the period of doubt and hesitation, the destructive period through which we have been passing, is almost at an end, and a time of reconstruction is at hand. There is a completeness as well as a simplicity in the idea of Christ's sacrifice here expounded which lead us to hope that it will soon be adopted as the basis of a systematic account of the doctrine of salvation, and we shall await with hope and interest the new treatise which Dr. Bushnell promises us on the whole subject.

Dr. Bushnell's third chapter treats of "Justification by Faith," and as might be expected from the previous course of the argument, he affirms that a legal justification, such as was insisted on by the older theologians, is impossible. The true justification is to "make righteous"; and in answer to the question "What is the difference then between justification and sanctification?" he replies with the Quaker theology, "the difference between making righteous and making holy." "The consciousness of the subject, in justification, is raised in its order, filled with the confidence of right, set free from the bondage of all fears and scruples of legality; but there is a vast realm, back of the consciousness, or below it, which remains to be changed or sanctified, and never will be, except as a new habit is generated by time, and the

"better consciousness descending into the secret roots below, gets a healing into them more and more perfect. In this manner, one who is justified at once, can be sanctified only in time."

The concluding chapter of the book is on the "Threefold Doctrine of Christ Concerning Himself." Dr. Bushnell, like the late Mr. Maurice, is profoundly impressed with the significance of the promised witness of the Comforter, the "conviction of sin, of righteousness, and judgment"; and his exposition of this promise fitly closes his argument.

The whole treatise, while marked by Americanisms both in imagery and language, is not disfigured by them like "The Vicarious Sacrifice." Maturity of thought and richness of illustration are striking characteristics of the book; which, we believe, will be found to contain the more, and be the more satisfactory, the more carefully it is studied.

#### "THINGS A LADY WOULD LIKE TO KNOW."

The title of this work is, we think, open to criticism. There are surely many things a lady would like to know besides Cookery, Confectionery, Dressing, Recipes for Sauces, and Gardening. These are the staple contents, and by far the lion's share of space is given to the art of cooking, and "Bill of Fare for every day in the year," "Party dinners for every day in the year," and "Suppers." These together occupy 428 out of the 540 odd pages; and the rest are devoted to the subjects we have named above, together with some short hints for Travelling, and a final section on "Prayer." Now, of course, this gives an opening for much valuable information of a special kind, but have we not heard of educational movements and of woman's rights, and soon, though such thoughts will suggest themselves in the perusal of it, we have to confess that this somewhat ponderous, yet well got up book, may be found in many ways useful. It has been compiled with great industry, is fairly well written, and is supplied with a good index. And all this we say though anyone who may expect in it an exhaustive book of reference, as its name might imply, will be doomed to disappointment. For ourselves we are free to confess that we like the least ambitious part of the book best. We have copied it carefully, and have gleaned many items of interest, which may yet be turned to use. And we have no doubt that in many a household it is calculated to prove a boon.

There are, for example, many good things in the section on Pickling, though the editor does not give us a recipe for putting a rod in pickle, which is, we fear, occasionally "a thing a lady would wish to know," were it but for the salutary fear that would come of seeing the process going forward; but the omission may well be significant of the educational results of the day, which will make this perhaps by-and-bye one of the more dispensable things "a lady would wish to know." But this hint is good:—

"Always use stone jars, as vinegar and salt will penetrate through earthenware. Use the best vinegar. Never put in the hand to take pickles out of the jar, but use a wooden spoon, with little holes bored through it. If you take out more pickle than you require to use, do not put what is left back into the jar, and be careful to keep grease from your pickles. Keep the jar securely covered. The glazing on earthen jars is made from lead or arsenic, from which vinegar draws forth poison. Keep pickles in a dry place."

So it seems that a rod may very readily be laid in pickle for the innocent. There may be poison on the outside of the jar pickles are put in, unless the matter is zealously looked to, and to the outside the pickles inside have an attractive affinity—another hint of possible slow poisoning which is apt to make one doubtful of delicacies. But everybody may not know how to produce a pickle that may be used the same day it is made; this is the secret:—

"(August or September.)—Slice sufficient onions of a medium size, sauce apples and cucumbers, an equal quantity of each, sufficient to fill a pint stone jar. Be particular to cut them in very thin slices, then put them in alternate layers, with three tea-spoonfuls of cayenne and thirteen tea-spoonfuls of salt. Pour in soy and sherry one wineglassful of each, and fill up with vinegar."

We do not know if this recipe for getting rid of the smell of paint is common:—

"To get rid of the smell of paint, plunge a handful of bay into a pail of water, and let it stand in the room newly painted."

Or this, to kill cockroaches or beetles:—

"A teacupful of well-bruised plaster of paris, mixed with double the quantity of oatmeal, to which add a little sugar (this latter is not essential), then strew it on the floor or in the chinks where they frequent."

\* *Things a Lady Would Like to Know.* By HENRY SOUTHGATE, Author of "Many Thoughts of Many Minds," "Noble Thoughts in Noble Language," &c. (William P. Nimmo, Edinburgh.)

This seems a very simple process of purifying water :—

" It is not generally known that pounded alum possesses the property of purifying water. A table-spoonful of pulverised alum sprinkled into a hogshead of water (the water to be stirred at the time), will, after the lapse of a few hours, by precipitating to the bottom the impure particles, so purify it that it will be found to possess nearly all the freshness and clearness of the finest spring water. A pailful, containing four gallons, may be purified by a single tea-spoonful."

On travelling this is certainly a good hint :—

" The quickest mode of acquiring a good idea of any place is to take the earliest opportunity of ascending some tower or eminence, from which there is a commanding view, with some person who can point out the most remarkable objects. If this is followed up by wandering about without a guide, and trusting solely to your own observation, you will be as well acquainted with the localities in a few hours as the generality of travellers would be in a week, or perhaps better, because your impressions would be stronger. I do not mean by this to supersede the employment of guides in sight-seeing, for they are very useful in saving time. The first day I arrived in Rome I met a classical friend who had been there some time, and had made himself completely master of the place. He took me to the top of the tower of the Capitol, and pointed out everything remarkable, so that from the very beginning I acquired a sort of familiar acquaintance with the city and its environs, and was never at a loss afterwards."

The editor gives a good many apparently simple instructions about mushrooms—"meadow mushrooms"—and the best methods of cooking them; it would have been valuable if he had given a simple method of discriminating the poisonous from edible fungi—for mistakes have been and still may be made. Only the other day we read in a school book what looked like a hint to go and seek for mushrooms in the woods, and this did not look quite safe, as on referring to Professor Bentley we found that he distinctly said, not in woods, but in dry open spaces—meadows in fact.

The editor is also wise in his remarks on the evils done to the system by pinching boots and tight-lacing—indeed the pages on Dress, comparatively few in number as they are, seem to us the most valuable in the book. But surely the editor is joking when for all kinds and degrees of palpitation of the heart, without reserve, he gives the simple direction—"Drink a pint of cold water!"

#### BRIEF NOTICES.

*The Tabernacle: Its Priests and Services Described and Considered in Relation to Christ and the Church.* By WILLIAM BROWN. With numerous illustrations. Third edition, revised and enlarged. (William Oiphant and Co.) We are glad to see this third and enlarged edition of a very interesting and useful book. Mr. Brown has made the subject of the Tabernacle a matter of loving study, has made models and had them engraved, and has also arranged his facts so clearly that the reader cannot help being interested. When the first edition appeared we spoke in praise of the work, and now we can only repeat what we then said, with this, in addition—that the work was worthy of the new labour spent upon it, and we trust the author may find himself rewarded in new demand for it.

*The Introductory Class Text Book: A Course of Study for Intending Sunday-School Teachers.* By B. P. PASK (Sunday School Union). This book has been written with great care; it is the result of experience and fitted to be useful. It might be doubted whether it is well to puzzle the intending teacher with such distinction as that between simple and compound ideas, for example; but no groundwork can be too thorough for such a work as Sunday-school teaching, provided you do not tax the powers of those otherwise engaged. This book, if thoroughly studied, gives a simple course in logic and metaphysics, as well as fits for Sunday-school teaching, and as it gives extracts from many good writers, is far above the ordinary kind of writing intended for this purpose. It is scientifically conceived and right-well done.

*The True History of Joshua Davidson: Christian and Communist.* By E. LYNN LINTON. Sixth edition, with a new preface. (Chatto and Windus.) It was very amusing to note the contradictory terms in which this book was reviewed in different quarters. Some regarded it as an apology for Communism pure and simple; others—as for example, the *Scotsman*—accepted it as a *bona fide* account of a working man's life; while others saw in it an attack on Christianity itself. A fourth class viewed it as an attempt to exhibit the collision between political economy, current accommodations, and the pure ideal of Christianity, and some attempt to show the way towards something better. The authorship of the book is now openly confessed, and a preface is added in explanation of Mrs. Lynn Linton's aims in writing it. It is clear now that she was impelled by more of animus than the book in its strict dramatic form bore. She now confesses that

she meant it to be a justification of Communism, as the only ultimate to which, according to her, Christianity leads; that she meant to exhibit the utter hollowness of the present worldly endeavour to reconcile in practice the habits of trade and the precepts of Christ; and she calls on men either to give up the one, or to confess that Christianity is impossible amid the circumstances of modern days. She says :—

" It is time for men to make their choice between absolute fidelity to Him they call God, absolute obedience to the word they believe to be the Word of God, and a brave confession that this example is impossible to follow, and this word a proved misleading, therefore not Divine. There is no middle course. It is Christianity and Communism of the maintenance of the present condition of things as natural and fitting—that is, the maintenance of the right of the strong to hold, and the duty of the weak to submit. In which case Christ came in vain for him who believes; and was not God for him who maintains as righteous the order of society as we have it at this day. No man who goes to the root of his faith, and cares to look at it sincerely and without the haze of an artificial atmosphere between him and truth, can deny this position. If the alternative is terrible, the question is as momentous, and anything would be better than this fearful natural hypocrisy, whereby we confess a certain faith with our lips, and absolutely refuse to translate it into practice."

And we do not see how, even for her purpose, the book was not better without this preface, which can only be an added offence. How harsh, how personal, how solicitous of the strife, is this compared with the closing words of the book itself, with their accents of pathos and bewilderment, which no one could have read without some emotion :—

" Like Joshua in early days, my heart burns within me and my mind is unpiloted and unanchored. I cannot, being a Christian, accept the inhumanity of political economy, and the obliteration of the individual in averages; yet I cannot reconcile modern science with Christianity. Everywhere I see the sifting of modern competition, and nowhere Christian protection of weakness; everywhere dogma adored, and nowhere Christ realised. And again I ask, Which is true—modern society in its class strife, and consequent elimination of its weaker elements, or the brotherhood and communion taught by the Jewish Carpenter of Nazareth? Who will answer me!—who will make the dark thing clear?"

And we simply say that Mrs. Lynn Linton, in interjecting her own fiery dogmatic convictions between the reader and the book, has so far spoiled it as art—the pitiful questioning of this is eclipsed by the dogmatic bitterness of that—and has at the same time done less to recommend her favourite communistic ideas. Such a lord is Art!

#### Miscellaneous.

**POLITICAL PENSIONS.**—It appears from the financial accounts just issued that in the year ended the 31st of March last there were four pensioners of £2,000 each in the first class, under the Act 4 & 5 William IV., c. 24, namely: Sir George Grey, Mr. Disraeli, Mr. Milner Gibson, and Mr. Spencer Walpole.

**THE LIBEL CASE.**—Mr. Edward Welby Pugin surrendered at the Central Criminal Court on Friday to receive judgment for having libelled Mr. Herbert, R.A. After a long conference with the Recorder and the leading counsel, Baron Bramwell, addressing the defendant as "prisoner," said the court had hesitated whether he ought not to have been sentenced to six months' imprisonment, but, perhaps, it would be better that this should not be done. He should therefore call upon him to enter into his own recognisances in £500, with two securities in £500 each, to appear and receive judgment when called upon.

**THE BESSEMER SALOON STEAMER.** by which it is hoped to get rid of the standing drawback to the pleasures of the Channel passage, was successfully launched from Earle's shipbuilding yard on Thursday afternoon. Miss Bessemer Wright, granddaughter of Mr. Bessemer, christened the ship, and there were present to see the ceremony, besides Mr. Bessemer and Mr. Reed, Lord Henry Lennox, Sir Spencer Robinson, and many other visitors. In the evening Earle's Shipbuilding Company gave a dinner, and Mr. Bessemer and Mr. Reed, in speeches which they made on the occasion, expressed great confidence in the success of the ship.

**THE OWENS COLLEGE.**—On October 2 Professor Huxley is to open the Manchester Royal School of Medicine in its new home as an integral portion of the college, and the medical students will henceforth enjoy as many facilities for the study of arts and of general science as for their speciality. On the evening of the same day the Geological Museum is to be formally opened, when an exhibition of the geology of the county and of certain palaeolithic and neolithic implements will be arranged, and a supply of microscopes and of microscopic objects will be provided. The invitations to the *soirée* comprise the members of the Manchester Geological Society, the Scientific Students' Association, the Literary and Philosophical Society, and the Lower Mosley-street Natural History Society. The subscriptions to the building fund, which reach the magnificent sum of £25,000, still leave a deficiency of about £17,000, under that head, whilst the

total subscription up to date, including endowment, engineering, medical school, and evening classes sustentation fund, amount nearly to £80,000.

**DISSOLVING VIEWS IN THE OPEN AIR.**—A novel method of getting together an open-air congregation was tried on Friday evening in the large open space at the top of Garnault-place, Clerkenwell, by Mr. W. Catlin, of the Cow Cross Mission, who with the aid of powerful dissolving views succeeded in collecting between two and three thousand persons. The views, which were thrown on a canvas twenty feet square, comprised a series illustrating a voyage from Southampton to Jerusalem, another series of views from the Holy Land, in connection with which the various events recorded in the Scriptures were enumerated, and another set of London scenes illustrating the evils of intemperance, &c. At frequent intervals copies of Phillip Phillips' and Messrs. Moody and Sankey's popular hymns were thrown on the sheet, and the singing was heartily joined in by the large concourse of spectators. The experiment will be repeated in the same place next Friday evening, when the exhibition of dissolving views will be followed by open-air preaching by lime-light.—*Record.*

**REFORMATORY SCHOOLS.**—The seventeenth annual report of the inspector of certified schools in Great Britain throws some light on the question whether it be advisable or not to admit children to reformatory schools on a first conviction. The present return shows that, as might be inferred from analogous experience, the sooner criminal children are taken in hand the more complete is their reformation, offenders being, it appears, most numerous between the ages of fourteen and sixteen, next between twelve and fourteen, then between twelve and ten, and lastly under ten years of age. Considering that 75 per cent. is the proportion of successful reformatory training, and that it is the opinion of competent authorities that this proportion is likely to be generally and considerably exceeded, the number of reformatory schools in Great Britain, while bearing sad testimony to the need for remedial measures arising from the fact that a multitude of children are born into conditions most unfavourable to morality, is a matter rather for congratulation than regret. There were in 1873 fifty-three reformatory schools in England and twelve in Scotland; thirty-seven of those in England and eight in Scotland being for boys, and sixteen in England and four in Scotland for girls. The total number of children in these schools was 5,622, as against 5,575 in the previous year, showing an increase of forty-seven. The advance in number is, however, small in comparison to 1872, which was 150 on the total of 1871, and is besides attributed to the slow rate of discharge from the Roman Catholic schools, which take in one-fourth of the whole.

**SIR STAFFORD NORTHCOTE ON EDUCATION.**—The Chancellor of the Exchequer was present on Tuesday at a banquet, presided over by Earl Fortescue, which followed the annual prize distribution to the scholars in the Devon County School, West Buckland. The right hon. gentleman dwelt upon the necessity of local assistance to the efforts which were being made by Parliament to improve the system of national education. You have (he said) had commissions issued and attempts made to utilise the endowments of the country, and great difficulties, far greater difficulties than were anticipated, have been met with in the task. Although I have no doubt that the work which has been set on foot will be carried to a successful completion, yet we cannot but feel that many of the difficulties that have been encountered in the attempt to deal with these matters, entirely from a central point of view, might have been to a very great extent escaped if there had been a greater use made of county organisations and other institutions of each locality. I hope we shall still live and learn something in this direction. At the same time I must say this, that when you talk of the *new* county organisations and local bodies may be in this matter, they themselves have a great deal to learn. There is a great deal of difficulty in getting local authorities to look at these matters from a sufficiently broad point of view. They will look to the interest of this or that town, or this or that locality, with which they themselves are connected, and they will make a great fight if they cannot retain those advantages, without looking a little farther afield, and endeavouring to see how all the endowments of a county and district could be turned to so much better account, everybody being richer and nobody poorer for the free use of them. Then there is a kind of prejudice which prevails, for the want of sufficient understanding of that subject, with regard to the kind of education that should be given. For instance, whenever there is a proposal made to turn a half-starved, miserable so-called classical school into a good, sound, second-grade school, you find there is a great outcry, and people cannot help believing that something is going to be done which will degrade the education which is given in their school. They cannot see that good cider is better than bad champagne, though, of course, when you can afford it, good champagne is better than even the best cider. The great difficulty is to get people to look at the matter in the broad, philosophical, and, to a certain extent, patriotic and self-sacrificing spirit in which you must deal with this question, if you are to do that which has to be done throughout the country.

**THE UNITED PRESBYTERIAN CHURCH.**—From an official document we learn that the United Presbyterian Church "comprises 615 congregations, 641 ministers, 4,952 elders, 184,033 communicants,

and raised last year for religious purposes from annual contributions £338,378*l*, and for the last ten years, the gross contributions is £2,970,233*l*. That for the period of 140 years since this church originated in the first secession from the Church of Scotland, on account of that Church's dereliction in doctrine, discipline, and government, it has provided from its own resources for the maintenance of Gospel instruction and worship, and has ever been loyal to the Crown and zealous in the cause of civil and religious liberty." The Presbytery of Glasgow is the largest in the connexion, and embraces eighty-one congregations, with 39,707 members, and raised last year for congregational purposes £58,011*l* 6*s*. 4*d*; and for missionary and benevolent purposes £27,659*l* 8*s*. 2*d*.—or both combined £85,670*l* 14*s*. 6*d*.—being at the rate of 4*s*. 2*d*. for each member per annum. Sixty-six of these churches are situated in the city of Glasgow or surrounding suburbs. With the view of increasing the number of churches in Glasgow still further, an association of office-bearers was formed about three years since. This society of elders has been successful in securing subscriptions to the amount of £5,000*l*, and has been instrumental, in conjunction with a committee of presbytery, in instituting several new congregations in the city and neighbourhood. At the last meeting of the Supreme Court at Edinburgh, in May last, several elders appeared from Glasgow, and urged the adoption of measures for greater church extension in this city; and, after a very cordial reception, the synod unanimously adopted the following resolutions:—"That the importance and need of further Church extension and systematic evangelical effort in Glasgow, as brought before the synod, call for immediate and strenuous efforts to promote these objects; and the synod remit to the Presbytery of Glasgow and the Home Mission Committee to devise measures with all expedition for this end." We learn that the subject will be adverted to this evening, at the annual meeting of the Elders' Association in the Trades Hall, to which all the ministers and elders of Glasgow have been invited; and that the same subject will engage the attention of the presbytery at the regular meeting next month. The United Presbyterians hold, as a prominent principle, that it is the duty of the members of the Church to maintain Gospel ordinances among themselves, and at the same time to extend these throughout the world.

### Gleanings.

"Patrick," said the priest, "how much hay did you steal?" "Well, I may as well confess to your reverence for the whole stack; for I am going after the balance to-night."

If you put two persons in the same bedroom, says a philosopher who has a genius for icing life, one of whom has the toothache, and the other is in love, you will find that the person who is in love will go to sleep first.

A western journal, not published in Illinois, says that in a Chicago library a book on "Self Culture" never got a reader. The librarian had it rebound, and rechristened it "A Young Man on His Muscle," and anxious readers had to wait for weeks before they could get it.

The tallest, shortest, and stoutest M.P.'s are all Irish members. Mr. O'Sullivan, the member for Limerick, is the tallest. Drogheda has sent the smallest man, Dr. Leary; and the most bulky is the O'Gorman, member for Waterford, who is said to be a stone heavier than the Claimant was.

A schoolboy, being requested to write a composition on the subject of "Pins," produced the following:—"Pins are very useful. They have saved the lives of many men, women, and children—in fact, whole families." "How so?" asked the puzzled teacher. And the boy replied, "Why, by not swallowing them." This matches the story of the other boy, who defined salt as "the stuff that makes potatoes taste bad when you don't put on any."

**AN APPEAL.**—A shrewd preacher, after an eloquent charity sermon, said to his hearers, "I am afraid, from the sympathy displayed in your countenances, that some of you may give too much. I caution you, therefore, that you should be just before you are generous; and wish you to understand that I desire no one who cannot pay his debts to put anything in the plate." The collection was a liberal one.

**AMERICAN ADVERTISING.**—The newest style of cheap advertising was produced recently at Terre Haute. A child of nine—rather old for a Yankee child, they are generally merchants at ten—we are informed, began to cry terribly at the corner of a street till the crowd grew larger and larger. Nothing would he say till it became larger still, when, at last, he said quite loudly, so that all might hear, that they might take him home to 19, Avenue-road, at Smith's, the bootmaker, who had recently received a fresh importation of kid shoes from Paris from ten to fifteen dollars a pair.

A CAT SHOW is now open at the Crystal Palace. There are 287 entries, and 350 cats in all are being exhibited. Some remarkable animals, it is stated, are among the competitors for prizes. There is a fair good story told of a preceding cat show. It would appear that the unfortunate mewed-up mousers were lying about their several dens, placid and spiritless, apparently not taking the slightest interest in their own exhibition, when it suggested itself to the mind of a mischievous mimic to imitate

the voice of the cat's-meat man, which he accordingly did, crying out in the well-known, familiar tones, "Meat! Meat!" Every night-prowler in that exhibition leaped to his feet, and showed in an unmistakeable manner that cats are not insensible to the blandishments of human speech.

**PHOTOGRAPHY.**—An ingenious invention in connection with this beautiful art by Mr. Bryne, photographic artist, of Margate, has just been perfected. Every one knows how annoying the inverted image of the camera is to the eyesight, the head of the sitter being where the feet should be. Mr. Bryne's invention consists in having constructed a simple but perfect apparatus, which can be fixed to the camera, and which, when applied to the focussing glass, shows the picture in an upright position with three times its usual brilliancy and intensity of light and colour, thereby enabling the operator to view it with the greatest ease and to judge with perfect accuracy of the artistic effects required in the pose and lighting of his subject, points we need hardly remark, of the utmost importance to the success of his work. The name "Rectoptriion," meaning "to show upright," has been given to the instrument, and we trust every photographer will possess himself of this useful and delightful addition to the camera. A number of distinguished professional and amateur photographers have pronounced it the great desideratum to the comfort and pleasure of the artist.—*Railway News*.

**MR. SPURGEON ON SMOKING.**—A paragraph has lately appeared in the papers reporting that Mr. Spurgeon on a recent Sunday evening, when a minister in his chapel had condemned smoking, rose after the sermon, and expressed his dissent from the preacher, adding that it was possible to "smoke to the glory of God," and that he hoped to enjoy a cigar that evening before he went to bed. The incident having been commented upon, Mr. Spurgeon has addressed a letter to the *Daily Telegraph*, in which he says:—"I demur altogether, and most positively, to the statement that to smoke tobacco is in itself a sin. It may become so, as any other indifferent action may, but as an action it is no sin. Together with hundreds of thousands of my fellow-Christians, I have smoked, and with them I am under the condemnation of living in habitual sin, if certain accusers are to be believed. As I would not knowingly live even in the smallest violation of the law of God, and sin in the transgression of the law, I will not own to sin when I am not conscious of it. There is growing up in society a Pharisaic system which adds to the commands of God the precepts of men; to that system I will not yield for an hour. The preservation of my liberty may bring upon me the upbraiding of many of the good, and the sneers of the self-righteous; but I shall endure both with serenity, so long as I feel clear in my conscience before God. The expression 'smoking to the glory of God' standing alone has an ill sound, and I do not justify it; but in the sense in which I employ it I still stand to it. No Christian should do anything in which he cannot glorify God—and this may be done, according to Scripture, in eating and drinking and the common actions of life. When I have found intense pain relieved, a weary brain soothed, and calm, refreshing sleep obtained by a cigar, I have felt grateful to God and have blessed His name; this is what I meant, and by no means did I use sacred words triflingly. If through smoking I had wasted an hour of my time—if I had stinted my gifts to the poor—if I had rendered my mind less vigorous—I trust I should see my fault and turn from it, but he who charges me with these things shall have no answer but my forgiveness. I am told that my open avowal will lessen my influence, and my reply is that if I have gained any influence through being thought different from what I am, I have no wish to retain it. I will do nothing upon the sly, and nothing about which I have a doubt."

### Births, Marriages, and Deaths.

[A uniform charge of One Shilling (prepaid) is made for announcements under this heading, for which postage-stamps will be received. All such announcements must be authenticated by the name and address of the sender.]

#### BIRTHS.

**GASQUOINE.**—Sept. 23, at Roseneath, Oswestry, the wife of the Rev. T. Gasquoine, B.A., of a daughter.

**MORRIS.**—Sept. 24, at Montrose, the wife of the Rev. F. S. Morris, of a daughter.

**EVANS.**—Sept. 25, at Ivy House, Cheltenham-road, Bristol, the wife of G. D. Evans, Baptist minister, of a son.

#### MARRIAGES.

**CHARLIER—BESSEMER.**—Sept. 19, at the Congregational Church, Ealing Green, J. C. Charlier, to Melina Augusta, daughter of A. Bessemer, Esq., of Chiswick.

**SMITH—JAMES.**—Sept. 22, at Chichester, Basil Arnold Smith, fourth son of Philip Smith, Esq., of Hampstead, to Helen Mary, eldest daughter of the Rev. C. E. James, of Chichester. No cards.

**HORSEWOOD—ENGLAND.**—Sept. 24, at the Congregational Chapel, Castleford, by the Rev. John Connon, Joseph Horsewood, farmer, Ferrybridge, to Eliza, daughter of the late Mr. Francis England, of Knottingley.

**THOMAS—NEWALL.**—Sept. 24, at Highbury Chapel, Cotham, Bristol, by the Rev. D. Thomas, B.A., the father of the bridegroom, the Rev. H. Arnold Thomas, M.A., of Walling, Middlesex, to Emily Georgina, second daughter of G. H. Newall, Esq., of Clifton.

**CROSLAND—WOODHOUSE.**—Sept. 24, at Park-street Wesleyan Chapel, by the Rev. E. Lightwood, assisted by the Rev. Dr. Croft, Mr. John Croslan, of Lindley, near Huddersfield, to Kasia, the sister of George Woodhouse, Esq., Heath Bank, Bolton.

#### DEATHS.

**STALLYBRASS.**—Sept. 24, Mary Ann, the beloved wife of the Rev. Edward Stallybrass, of Bounds Green, in the 57th year of her age.

**ATTENBOROUGH.**—Sept. 25, at Union-terrace, Newark, the Rev. T. B. Attenborough, for some years pastor of the Congregational Church in that town, in the 65th year of his age.

**PELLATT.**—Sept. 25, suddenly, at Knowle-green, Staines, Margaret Elizabeth, widow of Apsley Pellatt, Esq., of the Falcon Glass Works, Blackfriars, and Staplefield, Sussex, aged 80.

**BARTHOLOMEW.**—Sept. 26, at 13, Cathcart-hill, Upper Holloway, Charles Eugene, eldest and beloved son of Eugene George and Lucy Bartholomew, aged 24.

**COLMAN.**—Sept. 27, Edward Colman, of Clapham-common, and 108, Cannon-street, City, in the 67th year of his age.

#### FUNERAL REFORM.

The LONDON NECROPOLIS COMPANY conducts funerals with simplicity, and with great economy. Prospects free.—Chief Office, 2, Lancaster-place, Strand, W.C.

#### BANK OF ENGLAND.

(From Wednesday's *Gazette*.)

An Account, pursuant to the Act 7th and 8th Victoria, cap. 32, for the week ending on Wednesday, Sept. 23, 1874.

#### ISSUE DEPARTMENT.

Notes issued . . . . .	£37,530,945	Government Debt £11,015,100
		Other Securities . . . . . 3,981,945
		Gold Coin & Bullion 22,530,945
		Silver Bullion . . . . . —

£37,530,945 £37,530,945

#### BANKING DEPARTMENT.

Proprietor's Capital £14,553,000	Government Securities . . . . .
Rest . . . . . 3,760,659	Others, (inc. dead weight annuity). £13,533,689
Public Deposits . . . . . 5,720,576	Other Securities . . . . . 17,007,036
Other Deposits . . . . . 18,886,025	Seven Day Notes . . . . . 11,508,950
	other Bills . . . . . 412,434 Gold & Silver Coin 785,019

£42,832,694 £42,832,694

Sept. 24, 1874.

F. MAY, Chief Cashier.

JUDSON'S SIMPLE DYES are exceedingly useful household commodities. The process is simple, and result satisfactory, as applied to woollen and silk articles. Shetland shawls or cloths that have become yellow are good subjects for young beginners in the art of dyeing. A basin of water only required; time, five minutes! Judson's Dyes, 6d. per bottle, eighteen colours, of all Chemists and Stationers.

**FITS.—EPILEPTIC FITS OR FALLING SICKNESS.**—A certain method of cure has been discovered for this distressing complaint by a physician, who is desirous that all sufferers may benefit from this providential discovery; it is never known to fail, and will cure the most hopeless case after all other means have been tried. Full particulars will be sent by post to any person free of charge. Address—Mr. Williams, 10, Oxford terrace, Hyde-park, London.

**HOLLOWAY'S OINTMENT AND PILLS.**—Help under Suffering.—No diseases which afflict the human body are more irksome to bear, or more difficult to cure, than skin diseases, whether superficial sores or deep ulcerations. Holloway's Ointment has proved itself a remedy for these maladies; it clears off scurvy incrustations, heals up cracks and fissures, reduces unnatural heat, mitigates irritation and inflammation, and it at once assuages pain, cleans wounds, and works out a sound and lasting cure, more certainly and more rapidly than any other application. In those affections which are probably constitutional or chronic, debilitated habits, and constitutional ailments, Holloway's Pills should be taken to increase the salutary effects of this unguent.

#### AS IT OUGHT TO BE.

"I visited" writes Dr. HASSALL, "Messrs. Horniman's Warehouse, and took samples of Tea ready for consignment to their AGENTS, & on analysis I found them PURE, & of superior quality."

"At the Docks, I took samples of Horniman's Tea, which I analyzed, & found PURE; the quality being equally satisfactory."

"I purchased Packets from 'Agents for Horniman's Tea,' the contents I find correspond in PURITY and excellence of quality, with the tea I obtained from their stock at the Docks."

248 AGENTS—Chemists, Confectioners, &c.

#### Markets.

**CORN EXCHANGE, MARK LANE.**—Monday, Sept. 28.—We have fair supplies of English wheat, and the arrivals from abroad have been liberal. The trade was without animation. English wheat ruled 2s. per qr. lower compared with the prices of Monday last, and foreign wheat was restricted, and in most cases at a reduction of 1s. per qr. The flour trade continues depressed, and prices are in favour of buyers. Peas and beans are nominally as last week. Indian corn in short supply, and 1s. per qr. higher. Barley is inactive, at barely former prices. We have a liberal supply and fair sale of oats, at the rates of Monday last. Arrivals at the ports of call are not large. Wheat is inactive. Maize firm at 1s. advance.

#### CURRENT PRICES.

Per Qr.	Per Qr.
WHEAT—	2s. 2s.
Essex and Kent,	
White fine . . . . .	to 50
" new . . . . .	45
red fine . . . . .	46
" new . . . . .	42
Foreign red . . . . .	49 49
" white . . . . .	52 53

42 44

PEAS—	
Grey . . . . .	42 to 44
Maple . . . . .	45 47
White, boilers . . . . .	45 48
Foreign . . . . .	44 46

44 46

RYE—	
Grinding . . . . .	33 35
Chevalier . . . . .	40 48
Distilling . . . . .	39 42
Foreign . . . . .	38 38

42 44

OATS—	
English feed . . . . .	26 33
" potato . . . . .	— —
Scotch feed . . . . .	— —
" potato . . . . .	— —

26 29

Irish Black . . . . .	26 29
" White . . . . .	25 30
Foreign feed . . . . .	26 28

26 28

BEANS—	
Ticks . . . . .	43 44
Harrow . . . . .	46 50
Pigeon . . . . .	50 56
Egyptian . . . . .	42 43

38 47

Best country households . . . . .	35 36
Norfolk and Suffolk . . . . .	30 33

METROPOLITAN CATTLE MARKET, Monday, Sept. 28.—The total imports of foreign stock into London last week consisted of 14,381 head. In the corresponding week last year we received 15,334; in 1872, 14,589; in 1871, 19,308; in 1870, 12,459; and in 1869, 13,120 head. The cattle trade to-day has been rather dull. A full average supply of stock has been on sale, for which only a moderate demand has been experienced. As regards beasts the receipts have been good, but the quality, as usual, has been rather various. The market has been dull at depressed currencies. The best Scots and crosses have sold at 6s. 2d. to 6s. 4d. per 8lbs. From Lincolnshire, Leicestershire, and Northamptonshire we have received about 2,000; from other parts of England, about 400; from Scotland, 20; and from Ireland, 100 head. On the foreign side of the market there has been a good show of beasts, for which the demand has been quiet, at about late rates. In the sheep pens there has been a good supply of stock. The trade has been heavy. The choicest breeds have fallen 2d. and the inferior 4d. per 8lbs. The best Downs and half-breds have sold at 5s. 2d. to 5s. 4d. per 8lbs. Calves have been in moderate supply and very slow request, at 4d. to 6d. per 8lbs. reduction. Pigs have been quiet.

Per 8lbs., to sink the offal.

	s. d. s. d.	s. d. s. d.	
Inf. coarse beasts	4 0 to 4 4	Pr. coarse woolled	5 0 5 2
Second quality	4 6 4 10	Prime Southdown	5 2 5 4
Prime large oxen	5 8 6 0	Lge. coarse calves	4 0 4 6
Prime Scots	6 0 6 2	Prime small	4 6 5 2
Coarse inf. sheep	4 6 4 8	Large hogs	4 0 4 8
Second quality	4 8 5 0	Neat sm. porkers	5 0 5 4

METROPOLITAN MEAT MARKET, Monday, Sept. 28.—There was a moderate supply of meat on sale here to-day. The demand was somewhat slow, at the following currency—

Per 8lbs. by the carcass.

	s. d. s. d.	s. d. s. d.	
Inferior beef	3 0 to 3 8	Inferior Mutton	3 10 to 3 8
Middling do.	3 8 4 4	Middling do.	3 10 4 4
Prime large do.	4 8 5 2	Prime do.	4 0 4 8
Prime small do.	5 0 5 4	Large pork	3 4 4 0
Veal . . . .	3 10 4 8	Small do.	4 4 5 0

PROVISIONS, Monday, Sept. 28.—The arrivals last week from Ireland were 194 firkins butter and 2,633 bales bacon, and from foreign ports 25,281 packages butter and 2,012, bales bacon. The butter market has ruled very firm, and for the finest qualities of foreign higher prices are obtained Best Dutch 138s. to 140s. Irish scarcely inquired about. The bacon market ruled steady without change in price. Supplies cleared off as they arrived. Lard scarce and wanted and a further advance realised.

COVENT GARDEN, Thursday, Sept. 24.—Trade still keeps very quiet. Rather a better supply of vegetables, prices generally lower.

HOPS, BOROUGH, Monday, Sept. 28.—Business continues restricted, and somewhat easier rates are observable for medium and inferior samples. Choice hops, on the other hand, do not come to hand rapidly, but when shown find buyers at extreme rates. Choice hops are scarce this year. Grounds that have even come out of the blight show its effect in the sample. Consequently clean, well-grown hops are the exception. Yearlings have improved from 5s. to 10s. Continental markets are firm. Mid and East Kent £10, £12, £15 15s.; Weald of Kent £10, £10 10s., £11 11s.; Sussex, £9, £10, £11; Country Farnham, £10, £11, £12; Farnham, £10, £11, £13.

POTATOES, Borough and Spitalfields, Monday, Sept. 28. The supplies of potatoes on offer have lately increased, and the trade is dull on lower terms. The quotations are now as under: Choice Regents, 70s. to 80s. per ton; ordinary, 60s. to 70s.; Rocks, 50s. to 60s. per ton; Kidneys, 90s. to 100s. per ton.

SEED, Monday, Sept. 28.—There were no samples of new English red clover seed offering. Samples have been shown of very good quality, but the yield is expected to be short. New foreign parcels were held for more money, but not many sales effected. There are some good samples of new French offering, but held too high for the present views of the buyers. New trifolium sold steadily at quite as much money. Fine trefoil was held on former terms, but few transactions were entered into. New winter tares were in steady request at the extreme rates previously obtained. Rye and winter oats were purchased for sowing at moderate rates, and sale for both articles were to a fair extent. New white mustardseed was disposed of to a moderate extent at the quotations of last week, and the best yearling met more inquiry, and prices were rather higher for such. The sale of English rapeseed continues dull, the quality offering not being fine.

WOOL, Monday, Sept. 28.—The wool trade has been without feature of importance. For English qualities the demand has been to a fair extent, and full quotations have been paid.

OIL, Monday, Sept. 28.—Linseed oil has sold slowly on firmer terms. Rape has been quiet, but firm. Other oils have been in quiet request.

TALLOW, Monday, Sept. 28.—The tallow market is firm and a fair speculative business is doing in Y.C. at 42s. old, and 45s. new, on the spot. Town tallow is worth 39s. 6d. per cwt. net cash, and rough fat, 1s. 11d. per 8lbs.

COAL, Monday, Sept. 28.—There being only a moderate supply of house coal, sales were effected at last day's prices. Hetton, 24s. 6d.; Lambton, 24s.; Hetton Lyons, 22s. 3d.; Kelloe, 22s. 9d. Ships for sale, 25; at sea, 20.

BREAKFAST.—EPPS'S COCOA.—GRATEFUL AND COMFORTING.—"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected cocoa, Mr. Epps has provided our breakfast-tables with a delicately flavoured beverage which may save us many heavy doctors' bills."—"Civil Service Gazette." Made simply with Boiling Water or Milk.—Sold by Grocers in Packets only, labelled—"JAMES EPPS and Co., Homeopathic Chemists, 48, Threadneedle street, and 170, Piccadilly; Works, Euston-road, London."

MANUFACTURE OF COCOA.—"We will now give an account of the process adopted by Messrs. James Epps and Co., manufacturers of dietetic articles, at their works in the Euston-road, London."—See article in "Cassell's Household Guide."

VALETUDO VISQUE LIBERIS.—"A preparation known as Dr. Ridge's Patent (cooked) Food is excellent for infants and invalids. It will be found a very useful preparation for making custards, puddings, and similar preparations for the nursery and sick room."—Extract from "Cassell's Household Guide." Supplied by most chemists and grocers in 1s. packets and 2s. 6d. tins.—Dr. Ridge and Co., Royal Food Mills, Kingland, N.

### Advertisements.

SEWING MACHINES of Every Description.  
From £2 15s. to £25.

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SMITH and CO., having no interest in selling any particular machine, are enabled to recommend IMPARTIALY the one best suited for the work required to be done, and offer this GUARANTEE to their customers:—Any machine sold by them may be EXCHANGED after one month's trial, for any other kind, without charge for use.

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A PROTESTANT CLERGYMAN, residing near Paris, wishes to RECEIVE LADIES or GENTLEMEN, desirous of a family life. The neighbourhood offers means of instruction for children, and the proximity to Paris allows to follow either public or private lessons. Apply to B. G., care of "Nonconformist" Office.

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NORTH LONDON, or UNIVERSITY COLLEGE HOSPITAL.

The Committee most anxiously APPEAL for PECUNIARY HELP to meet the heavy current expenses of the Hospital.

CONTRIBUTIONS, &c., will be thankfully received by Edward Enfield, Esq., 19, Chester-terrace, Regent's Park, and at the Hospital.

H. J. KELLY, R.N., Secretary.

A PPRENTICESHIP SOCIETY.

At the Half-Yearly Meeting held at 18, South-street, Finsbury, on Tuesday, Sept. 29, 1874, the following were the successful Candidates:—

1829 Walter Henry Keen.	911 Evan Jones.
1248 Joshua Wallis Dunn.	880 Arthur M. Nickalls.
1178 William Herbert Isaac.	875 Mary Ann Norman.
1132 David Bevan Hughes.	776 William A. Courtney.

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E DUCATION.—RICHMOND.—Two Young Ladies having just completed their studies, a VACANCY occurs in a first-class ESTABLISHMENT, where the number of pupils is limited, and where every home comfort is provided. Resident foreign governess and eminent professors from London. Prospectuses and all particulars may be obtained on application to M. H., care of Rob. W. Olivier, 38, Old Bond-street, Piccadilly, W.

G AZE'S PALESTINE and EGYPT TOURS.—Sixty Guineas.—GAZE and SON, originators and first conductors of Eastern Tours, will start an ELEVENTH SERIES of Tours to the Holy Land and Egypt, commencing OCTOBER 8.

GAZE'S NILE TOURS.—By Dahabehs; personally conducted, and for independent travellers; starting October 12. See "Oriental Gazette," post free, 3d.; Hy. Gaze and Son, 142, Strand, London.

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During the present year Eighteen pupils of the College have passed the Cambridge Local Examination, six in Honours; two have passed the Entrance Examination at Trinity College, Cambridge; two have Matriculated at the London University, both in the Honours Division; one recent pupil has passed the first B.A. at London in the first division, and another has taken a valuable open Scholarship at New College, Oxford.

For Prospectus and information as to Scholarships, &c., apply to the Head Master, or to the Rev. P. P. Rowe, M.A., Secretary, Tettenhall, near Wolverhampton.

AUTUMN TERM, from SEPT. 21st to DEC. 20th.

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VICE-MASTER—

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JAMES NETTLESHIP, Esq., B.A., Scholar and Prizeman of Christ's Coll., Camb.; 2nd Class Classical Tripos, 1866.

JOHN M. LIGHTWOOD, Esq., B.A., late Senior Scholar of Trinity Hall, Camb., 12th Wrangler, 1874; also, 2nd in Honours in English at 1st B.A. Lond. Exam., 1872.

G. EMERY, Esq., B.A.

LADY RESIDENT—Miss COOKE.

MICHAELMAS TERM commenced THURSDAY, 24th September, 1874.

For Prospectuses and further information, apply to the Head Master, at the School, or to the Secretary, the Rev. R. H. MARTEL, B.A., Lee, S.E.

### THE NORTHERN CONGREGATIONAL SCHOOL, SILCOATES HOUSE, NEAR WAKEFIELD.

ESTABLISHED 1851.

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# THE NEW QUARTERLY MAGAZINE.

**THE NEW QUARTERLY MAGAZINE HAVING NOW ENTERED INTO ITS SECOND**  
year, the Promoters consider the present a fitting time to lay before the Public some record of the results of their enterprise. It is also proposed now to state, more fully and more confidently than was possible before those results had been arrived at, the objects and character of a Periodical which differs essentially from any other Publication, past or present.

**THE NEW QUARTERLY MAGAZINE WAS BROUGHT OUT WITH THE OBJECT**  
of dealing with Topics of a Social and Literary kind, to the exclusion of Party Politics, Religious Polemics, Poetry, and Reviews of Current Literature. It was intended to make Original Fiction, Authentic Travel, and Critical Biography strong points in the Magazine, and that each Quarterly Number should be complete in itself, and should contain Two Complete Stories by Writers of real Eminence, which together should be about equal in size to an ordinary single volume, usually sold at the price of ten shillings and sixpence.

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and the remuneration to Authors was fixed at a correspondingly high rate. To avoid a superficial treatment of subjects unavoidable in short Articles, it was resolved to limit the number of Papers in each Number to Seven or Eight, while at the same time the Magazine should contain considerably more Printed Matter than the largest Magazine published in Great Britain. A particularly large and clear type and good paper were to be further distinguishing points with the new Magazine.

**THE NEW QUARTERLY MAGAZINE, DIFFERING THUS COMPLETELY IN ITS**  
character and aims from every other existing Publication, and due means having been employed to bring this character and these objects before the Public, a response was confidently looked for on the part of the Intelligent and Educated Classes. These anticipations were greatly exceeded. Although a large Edition of the First Number was prepared, the demand was so unexpectedly great, that a Second Edition was called for in less than a week.

**THE NEW QUARTERLY MAGAZINE AT ONCE TOOK ITS PLACE IN PERIODICAL**  
Literature, and has ever since maintained it fully and satisfactorily. The English Press, London and Provincial, the Scotch and the Irish Press, the Press of the United States, India, and the Colonies, have agreed in a warm welcome to the new Periodical.

**IT IS NOT PROPOSED TO QUOTE OPINIONS OF THE PRESS IN TESTIMONY TO**  
the Literary merits of "THE NEW QUARTERLY MAGAZINE," though such testimony is very strong and very abundant, but the following few Extracts, from Journals representing various distinct Sections of the community and phases of thought, will sufficiently bear witness to the fact that the Programme set before themselves by the Promoters has been effectively carried out.

*From the STANDARD.*  
**THE NEW QUARTERLY MAGAZINE.**—Nothing can be better in style and interest than the new number of "The New Quarterly Magazine."

*From the GRAPHIC.*  
**THE NEW QUARTERLY MAGAZINE,** a very meritorious publication, was commenced in October last, and has consequently attained its fourth number, and completed the first year of its existence. As this magazine, the price of which is half-a-crown, is as big as one of the old quarters, and as each number contains not more than seven or eight articles, subjects of importance can be treated with a fullness which is unattainable in the smaller periodicals. Space also is gained by the omission of reviews of current literature and politics. Another feature of the Magazine is that each number contains two complete stories, each about equal in length to a one-volume novel. To readers who don't care to have their fiction doled out in weekly or monthly morsels, and who at the same time shrink from the length of a story in three volumes, this arrangement is a decided advantage. "The New Quarterly" fully deserves the remarkable success which it has hitherto achieved.

*From the MORNING POST.*  
**THE NEW QUARTERLY MAGAZINE** indicates a new accretion to Quarterly literature. It is not so light as the Monthlies, nor so solid as the old Quartaries. . . . The present number (the last) does not concern itself with the vexed question of political parties; but it is not likely that the Magazine will be always able to devote itself wholly to literature without any admixture of politics. . . . However, if "The New Quarterly" always comprises such a choice anthology as the July number displays, there will be no reason to wish that it should take away from literature any part of the attention which is now so successfully bestowed upon it. The articles are varied, and indicate much editorial discernment.

*From the MORNING ADVERTISER.*  
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*From the ILLUSTRATED LONDON NEWS.*  
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*From the NOTES and QUERIES.*

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Fairy Hill House, June 18, 1873.

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1, Beehive-terrace, Wilton-street, Losells, Birmingham, August 23, 1873.

Mr. John Ede, Birchfield, Birmingham.

Dear Sir,—I am now in my eighty-fifth year, and have been suffering from defective sight for the last four years to such an extent that I was entirely prevented working at my business—namely, that of a rule-maker. About the first week in January this year I purchased a bottle of your "Patent American Eye Liquid," since then, and up to this date, I have had two others, and am delighted to say my sight is so far restored that I am enabled, even at my advanced age, to resume work at my trade. You are at liberty to make any use of this letter you choose for the benefit of other sufferers, and refer any person to me you please.—I am, dear sir, yours, &c.,

W.M. BAKEWELL.

Lancaster-street, Birmingham, June 5th, 1872.

Sir,—I beg to acknowledge with thanks the value of your Eye Liquid. I was suffering from a severe burnt eye, and after applying your valuable Liquid several times I was perfectly cured. I can also testify that it has done some wonderful cures for my shopmates. I shall not forget to recommend it to my friends, as I am sure it is well worthy of recommendation.—I am, your obedient servant,

ALEXANDER ADAMS, Gun Furniture Forger.

To Mr. J. Ede.

March 1st, 1873.

Sir,—Your Patent American Eye Liquid has quite taken the kell from my daughter's eye, being quite blind for several days. Please send me another bottle, as I always keep one by me.—Yours truly,

Mrs. BREALY, B 94, Breamley-street.

143, New John-street West, Birmingham.

Sir,—I was suffering from a severe cold and inflamed eye. I consulted two physicians but to no relief; and being recommended to try your Patent American Eye Liquid, I did so; being happy to say a few dressings have quite cured me.—Yours, &c.,

A. LILLY.

Birmingham, March 8th, 1873.

Dear Sir,—I have great pleasure to inform you that using the 2s. 9d. bottle of your Eye Liquid has quite cured the eyes of my favourite pony (the little grey that took the first prize at the horse show). I thought it quite an impossibility to cure it, but before using it all I found his sight as good as ever. I also have suffered myself from dimness of sight, and occasionally a mist came over my eyes, so that I could scarcely see to receive my bills; but, after using your Liquid several times, I have not suffered since.—Yours, &c.,

FRED. BOWER,

Maltster, Brewer, and Wine and Spirit Merchant, Albion-street, Birmingham.

To Mr. J. Ede.

Victoria-road, near Potter's Hill, Aston Park, July 22, 1871.

Dear Sir,—My eyes have been weak and bad for many years, and I could not get anything to do them any good till a neighbour of mine told me to get a bottle of your Liquid, and I did so, and I find a great relief from it, for I can see better now than I could thirty years ago. It wants no recommending—it recommends itself. Those that have tried it will never be without it. Please to send me another 2s. 9d. bottle.—Yours respectfully,

Mrs. CLARE, 82 years of age.

Lansdowne-villa, Birchfield.

Sir,—I have tried a bottle of your Liquid, and it has made my eyes quite well. I shall recommend it to everybody I know, for I am sure it is a good thing for the eyes, for I speak as I find it.—Yours truly,

G. C. BAKER, late of the Tower Arms, Lench-street, Birmingham.

Sir,—I have much pleasure in testifying to the surprising efficacy of your famous Eye Liquid, which I thoroughly believe has cured me of a scum on the right eye, which I had suffered from for about nine years, after trying numerous remedies for several years without any good result. Accept my grateful thanks.—I am, Sir, your obedient servant,

CHARLES REILEY,

Sergeant-Major Royal Cardigan Militia.

To Mr. Ede.

Dear Sir,—Mr. Mountford, builder, of Small Heath, informs me that his wife was afflicted for two years and a half with a dimness in both her eyes to that extent till she could scarcely see. Had medical advice, but to no purpose, was recommended to try your Eye Liquid, and after only two bottles was completely cured; and she is willing for you to make what use you like of the above for the benefit of others.

—Yours truly,

RICHARD BROWN,  
Chemist, Spring Hill, Birmingham.

Mr. Ede,—Sir,—I feel very happy to let you know my eyes are much improved. This is my own writing, and I have not had the pleasure of doing the like for a number of years, until your valuable remedy enabled me to do so. I hope you will put my name in your list of testimonials. Let any person come to 35, Bow-street, Little Bolton, and if I do not thread the smallest needle they can produce I am in fault. They may inquire from the neighbours who have known me for the last 36 years in one street, and they will tell them I was unable to find my own door until I obtained your valuable Liquid. I had begged myself paying doctors 3s. 6d. and 4s. 6d. a bottle for about two thimblesfuls of eye water, but all to no use. I went to the eye institutions of Liverpool and Manchester, where they put me in great torture by turning my eyes and operating on me in various ways to no purpose. I was getting worse until I was told of your remedy, which appeared in the Birmingham newspapers, and I obtained a small bottle. I shall for life feel obliged and thankful to you; more I cannot do than pray for your prosperity and welfare. I am 84 years old, but still healthy.

—I am, yours,

PATRICK GAVIN,  
35, Bow-street, Little Bolton.

Mr. Ede,—Sir,—I will thank you to send me a bottle of your Eye Liquid. A friend of mine purchased a bottle during his visit to Scarborough, and received so much benefit from it that I am induced to try it.

E. GRAY, Aire and Calder Glass Co., Castleford, near Normanton, Yorkshire.

Mr. Ede,—Sir,—Will you please send me another bottle of your Eye Liquid. Please send it by return, as I cannot possibly do without it. It is doing me good.—Yours respectfully,

J. GENDERS,  
London-road, Chertsey.

Sudden, near Rochdale, Lancashire, Sept. 29, 1873.

Mr. Ede,—Sir,—Will you please send me another bottle of your American Eye Liquid at 2s. 9d.? The last has done me a great deal of good, and I think another will make a perfect cure.—Yours truly,

J. YARWOOD.

Gower-road, near Swansea, Sept. 29, 1873.

Sir,—I am happy to inform you that the bottle of Eye Liquid I received from you has quite cured my eyes, after years of near-sight. I would recommend it to all miners and others with weak eyes.—Yours respectfully,

GEORGE HOPKINS.

The following is an extract from the Official "Lloyd's List" of June 19, 1874:—"The Human Eye and its Diseases."—Few persons are aware how marvellously beautiful and complex a structure is the organ of vision, nor is it possible for us within the limited space of a mere paragraph to explain the various peculiarities so fully that our readers might obtain only an abstract notion thereof. Volumes have already been devoted to the subject by eminent oculists, and other surgical authorities; poets and philosophers also have eulogised the wondrous and charming influences of this "window of the soul" and "queen of the senses," but our purpose in these brief remarks is not that of an essayist, but rather an allusion to the minor ailments to which the eyes of most people are so frequently subject and exposed, more particularly those resident in tropical or humid latitudes, such as dimness, weakness, watery, sore, or inflamed eyes, forms of disease which, though oftentimes purely local, are exceedingly troublesome and painful to the sufferer, and if neglected for a length of time may possibly become a constitutional disorder. It may be observed, also, that many eye-lotions used are absolutely dangerous in the hands of unskilled persons, because of certain strong chemicals or poisonous properties which they contain. One specific, however, for alleviating the afflictions alluded to has recently been brought under our notice, supported by innumerable testimonials of an entirely voluntary character from all parts of the kingdom, attesting unquestionably with reference to many difficult and long-standing cases its speedy efficacy of cure. We allude to the *Patent Eye Liquid*, prepared solely by Mr. John Ede, of the Birchfield-road, Birmingham. We have been assured that this preparation has given complete relief to many who had been previously treated unsuccessfully in some of the leading hospitals, and as may readily be imagined, is much sought after in districts where it has become known. It is furthermore quite harmless in use.

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